

# The Improvement Era



JULY, 1941

VOLUME 44 NUMBER 7

RETURN POSTAGE GUARANTEED

SALT LAKE CITY, UTAH

Pioneers  
Camped here  
June 3<sup>rd</sup> 77  
Miles 15  
miles 20  
all well  
Brightly you



ARTHUR GAETH, news commentator, heard regularly at 5:45 p. m. over KSL

## "From Sources That are Reliable"

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**KSL** Salt Lake City

# Exploring the Universe

By FRANKLIN S. HARRIS, JR.

**G**OITERS, enlargements of the thyroid gland due to a deficiency of iodine in the diet, are not limited to man but occur also among domestic animals. In 1918, it was found that ninety per cent of the dogs in Cleveland had goiters, and it is estimated that in Montana a million pigs are lost annually from this cause. New-born pigs in goiter regions are stunted and hairless. Goiters are even found in fish, in waters with an unusually low iodine content. Addition of iodine to the water is all that is necessary to prevent it.

A SHORTT clock ran a year so accurately that its accumulated error was only seven-tenths of a second. This is an accuracy of one part in thirty million.

BROWN, discolored fruit not only is less pleasing to look at but it also cheats the eater of the vitamins the fruit normally contains, according to Dr. M. A. Joslyn of the University of California Agricultural Experiment Station.

THE males of a group of large birds known as the moundbuilders raise large mounds of earth and decaying vegetable matter wherein the eggs are laid. Usually the father not only builds this nest, which may be over fifteen feet high and sixty feet in circumference, but also is responsible for the welfare of the eggs.

THERE are enough bromine and potash in the Dead Sea in Palestine to supply the world's present needs for two thousand years.

MODERN rifles and machine-guns have bullet muzzle velocities of twenty-five hundred feet per second and upwards.

UNDERWATER explosions during the World War were accurately measured at distances up to sixty miles with apparatus very similar to that used for sound-ranging guns.

SUGAR diabetes was apparently known to the writer of the earliest medical document extant, the papyrus Ebers, dating from about 1500 B.C.

THE adult elephant's heart beats from twenty-two to thirty times a minute, less than half the human heart beat. The elephant heart beat is nine strokes faster when the animal is lying down while man's is more rapid when he is standing.

(Concluded on page 388)

Safeguard your baby's health with quality foods he thrives on!



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# The Improvement Era

"The Glory of God is Intelligence"

JULY, 1941  
VOLUME 44  
NUMBER 7

## "THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS,  
MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT  
OF EDUCATION, MUSIC COMMITTEE, WARD  
TEACHERS, AND OTHER AGENCIES OF THE CHURCH  
OF JESUS CHRIST OF LATTER-DAY SAINTS.

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### The Cover

This desert scene photographed by Sullivan C. Richardson has been retouched by Charles J. Jacobsen to give it some of its pioneer realism. It is a reminder of a day when men and women faced facts—and conquered them.

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### EXECUTIVE AND EDITORIAL OFFICES:

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### NATIONAL ADVERTISING REPRESENTATIVES

Francis M. Mayo, Salt Lake City  
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MEMBER OF THE AUDIT BUREAU OF CIRCULATIONS

A MAGAZINE FOR EVERY MEMBER OF THE FAMILY

## LINCOLN, DOUGLAS and the MORMONS

By Albert L. Zobell, Jr.

**S**AID Joseph Smith to Stephen A. Douglas:

Judge, you will aspire to the presidency of the United States; and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life.<sup>1</sup>

From that after-dinner conversation in the Mansion House in Nauvoo, May 18, 1843, the paths of the two men separated. The Mormon Prophet went like a "lamb to the slaughter," and those who would not renounce the divinity of his message were driven into the Rocky Mountain wilderness. Meanwhile Mr. Douglas went on to pursue political ambitions. Certainly he was presidential timber.

In 1857, the "Mormon Menace" flared again. Brigham Young, it was said, had conquered the wilderness, and was now plotting to destroy the government of the United States. An army was dispatched to Utah.

In the east the Mormon question was being discussed everywhere. In fact, this same Stephen A. Douglas found occasion to say of Mormonism at Springfield, Illinois, June 12, 1857:

The knife must be applied to this pestiferous, disgusting cancer which is gnawing into the very vitals of the body politic. It must be cut out by the roots and seared over by the red hot iron of stern and unflinching law. . . . Since all efforts fail to bring them [the Mormons] to a sense of duty, there is but one remedy left. Repeal the organic law of the territory on the ground that they are alien enemies and outlaws, unfit citizens of one of the free and independent states of the confederacy.<sup>2</sup>

"The Little Giant," as he was called, became the Democratic nominee for the presidency of the United States in 1860, but he had turned his hand against the Latter-day Saints.

Asked one unheralded person in 1860: "What are you going to do with Utah, Mr. Lincoln?"

Even the casual student of Lincoln would expect some bit of homely, practical philosophy from this deep-thinking, self-educated frontiersman.

"Utah," he began, "is like a green hemlock log on a newly cleared frontier farm—it's too heavy to move, too knotty to split, and too wet to burn."<sup>3</sup>

"What do you expect to do with the Mormons, Abe?"

"Nothing," said the man who was soon to be known for all time as the savior of the Union. "I propose to let them alone."

<sup>1</sup>B. H. Roberts, *Comprehensive History of the Church*, vol. ii, pp. 183-89.

<sup>2</sup>Bill Fleming, "Know Your Utah" (cartoon). Salt Lake Tribune, 1937 or 1938.

## Has your kitchen had its BEAUTY BATH today?

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**HERE'S ALL YOU DO!** Pour a small amount of Purex on drain-board full strength, and spread with a wet cloth. Wipe drainboards, sink and stove enamel with same cloth. Rinse with plain water. Pour a little Purex into drain, and let stand, to deodorize. Add this final touch to your regular kitchen clean-up—do it daily for just one week—and see how much sweeter and brighter your kitchen is!

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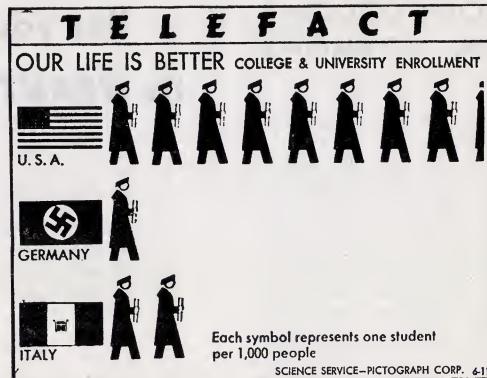
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### Exploring the Universe

(Concluded from page 385)

THE relativity theory in physics states that all energy has mass. Hence, when energy is added to a watch spring by winding, it has a greater mass than when unwound; similarly, a rotating flywheel has a greater mass than the

same wheel at rest. The actual difference is extremely small and does not become measurable until for moving bodies their velocity approaches that of light.

ALL of the continent of South America is east of Tampa, Florida, and Columbus, Ohio.



Used by permission.



## An EXODIC SAGA

By  
HARRY J. BEARDSLEY

## I.

O'er the border we have scrambled,  
O'er the Painted Desert ambled,  
We have crossed the Kaibab forest,  
And Saguaro's cactus stand,  
In the Rockies we've been keen on  
Mesquite, cholla, sage and pinon,  
Where adventures rise to greet you  
On the way to Zion land.

## II.

Where the deserts greet you often  
And the canyons never soften,  
Where you pass from heat to snowfields,  
To the tops of mesa lands.  
O'er the tops of mountain ranges  
Where the snow caps have no changes  
Where Oquirrh and the Wasatch,  
Stand apart from roving bands.

## III.

'Tis the land of purple sagebrush,  
Where the desert's painted paint brush,  
Splashes wide with vivid colours  
This realm so often sought.  
Where the Great White Throne uprises,  
Over Zion Canyon's sizes,  
Where the spells indeed are awesome,  
That God himself hath wrought!

## IV.

To the barren Salt Lake regions  
Where the sturdy Mormon legions  
Fought and passed the Rocky Mountains  
Til they came to Deseret.  
When it comes to admiration  
For a pioneering nation  
We doff our hats in wonder,  
And we're still admiring yet!

## V.

'Tis a lesson of achievement,  
'Tis a tale of great endurance  
'Tis a song of greatest courage,  
Of a faith that's strong and great.  
'Tis a flame that ever liveth  
Based on labours and on hardships,  
But the spirit is the greatest,  
It has made the Mormon state!

(Privately printed at Waterbury, Connecticut, by the author, and reprinted here by permission.)

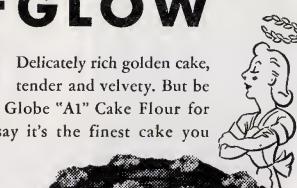
YOUR HUSBAND WILL SAY YOU'RE "A1"  
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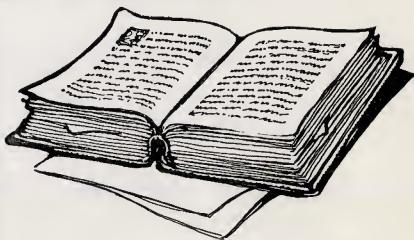
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**BUSINESS  
COLLEGE**

Salt Lake City, Utah

# AN OLD BOOK AND A PRAYER

EXTENSION  
OF REMARKS  
OF  
HON. LOUIS LUDLOW  
*of Indiana*



votion and reverence for the Word of God.

The Germany of Martin Luther.

Walter B. Conkey, of Indiana, one of the greatest of American publishers, once said:

*If there is an inanimate object that possesses a living soul, it is a book.*

If this may be said of secular books how much more certainly must it hold true with reference to the Word of God?

Is it possible, I wonder, looking through the eyes of faith, to conceive that the Gutenberg Bible may have a soul so powerful that it may inspire emotions and reactions that will rescue the world from the crucible of war and death and destruction into which it has fallen? I would like to imagine that there is such a potentiality about that book. I wish that some afternoon soon members of Congress, when the news from the shambles of Europe is especially depressing and the weight of the world is heavy upon their hearts, would adjourn their deliberations, walk across the Capitol lawn to the Library of Congress, place their hands on the old Bible, and pray. Perhaps the magic touch of that Bible would convince them that there is a better way to settle the world's troubles than mass murder. I can suggest a prayer which I think would be appropriate:

M<sup>r</sup>. SPEAKER, a few hundred feet from the place where I am standing, in a specially designed ornamental case, rests a book which is one of the most outstanding relics of all of the ages. For this book the Government of the United States in 1930 paid \$1,000,000. As the years come and go, countless thousands of our people, intermingling with pilgrims from all over the world, pause reverently and admiringly to feast their eyes on this ancient tome.

The book to which I refer is entitled to the high estimation and the special consideration accorded to it in the opinion of mankind for several reasons:

First. It is the Word of God, in which nearly 700,000,000 people on the surface of the earth rest their hope of resurrection and life everlasting.

Second. It is distinctive because it is the first book ever printed. When we contemplate the vast libraries and the countless volumes of printed works now individually owned throughout the world this, the first book ever printed, rivets and holds the imagination. In the Library of Congress alone it is today surrounded by 5,000,000 other books.

Third. It is distinctive because of the place where it was printed.

And where was it printed?

In Germany.

The Germany of the ancient de-

"Our Father in Heaven, who created the universe and who taught us the fatherhood of God and the brotherhood of man, who said to us in the book on which our hands rest, 'Thou shalt not kill; thou shalt love thy neighbor as thyself,' and 'peace be with you,' please, we humbly beseech Thee, curb the reign of tyrants, end the Age of Butchery, and bring the minds and hearts and understandings of men into harmony with Thy divine purpose, to the end that the world, which is leaping toward destruction, may be rescued and saved by Thy divine grace. For Thine is the kingdom and the power and the glory forever. Amen."

## The Religion of the Mayan Common Folk

By CHARLES E. DIBBLE

**J**ERIC S. THOMPSON, archeologist of the Carnegie Institution of Washington, has reported the results of excavations on the British-Honduras-Guatemala border. In this region he has unearthed dwellings of the common folk of the old Mayan Empire.

Thompson's studies show that the layman possessed a less intricate religion than that fostered by the priest class. The great mass of the Maya had a simpler religion more compatible with their daily life and activities. Occupying themselves with astronomy, mathematics, chronology, hieroglyphic writings, and art, the Maya priest class, or professional priesthood, sponsored a pantheon with involved ritual which was probably not the object of mass participation.

Some students of the Maya suggest that the sudden abandonment of the southern Mayan cities and their exodus to the north could have been due to a revolt of the masses against a religious hierarchy.

There has recently come to light an authentic and valuable "History of Peru," written by Felipe Huaman Ponia de Ayala in the early seventeenth century. The following excerpts appear in a review of the work by Dr. Luis E. Valcarcel in a publication by the National Museum of Lima, Peru.

Huaman says that the Incas received at death such skilled treatment that their bodies were completely preserved and their faces and eyes appeared "alive." The jewels of gold and silver buried with them were very elaborate. Many servants died voluntarily to accompany their masters to the tomb. The funeral of a king lasted thirty days.

The Indians of the mountains had the custom of inserting gold, silver, and cocoa leaves into the mouths of the dead. Burial furnishings were rich cloth of woven llama wool.

In the Chinchaysuyu region it was the custom to inter five days after death. A sheep was sacrificed to the deceased and members of the family abstained for the time from eating seasoning in their food. They partook of a special food, Llapisca, which was made of mashed potatoes and blood. The cadaver was washed and with many ceremonies carried to the tomb. These ceremonies were repeated in ten days.



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with patented CONCEALED COPPER RIVETS  
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Photograph by H. Armstrong Roberts.

"My country 'tis of Thee" sounds sweeter still  
Than when its living colors first unfurled  
Their majesty on some high, holy hill,  
And made a torch of glory for the world.

## Old Glory

THE pioneers that made this nation great  
Still live within our hearts; the good they taught  
Builds towers for our strong defense, and hate  
Will beat in vain against their lofty thought.

By OPAL WINSTEAD

OURS is a shining hope, a living, sacred thing,  
Eternal, safe within our Father's hand. . . .  
"America is free," we proudly sing.  
We hold the torch men love and understand.



# The Editor's Page

## *A Greeting to the Youth of the Church\**

By PRESIDENT HEBER J. GRANT

"I DO ASK THE YOUNG PEOPLE TO READ AND  
LEARN SECTION ONE HUNDRED TWENTY-ONE  
OF THE DOCTRINE AND COVENANTS."

My heart is full of gratitude to the Lord that I am able to make the opening speech at this conference of the Young Men's and the Young Women's Mutual Improvement Association.

There are many here who are not aware of the fact that I was a counselor to President Henry A. Woolley of the first Young Men's Mutual Improvement Association, organized under the direction of President Brigham Young. Twice in my life I have prayed to the Lord, asking Him to give me positions. The first prayer was when Moses Thatcher, having lost his standing as one of the Apostles, lost also his position as a counselor to President Woodruff, who presided over the Young Men's organization. I prayed that I might be chosen to fill that vacancy in the Young Men's Mutual Improvement Association.

I have told this story before, but I tell it again because it is many years ago that it happened. The very next day I had some business with President Woodruff and counselors, and after the business was over President Joseph F. Smith said:

"President Woodruff, I think it is a mistake to have two of the Presidency and one of the Apostles presiding over the Young Men's Association. I think that you should have three counselors instead of two, and that one of them should not be a member of the Council of the Twelve. I suggest that you choose Brother Heber here and Brother B. H. Roberts and have three counselors instead of two."

Brother Woodruff turned to me and asked me if I would be willing to serve. I told him that I would be delighted to do anything he wanted me to do. I did not care to tell him that it was only the night before that I had earnestly prayed to the Lord to have me chosen to this position. My reason for desiring the position was that the Young Men had been sadly neglected; they did not have a General Board that held regular meetings and the *Contributor* had failed because of the lack of support. I felt the great need of a magazine, and I was perfectly willing to devote a part of my time as the manager of it.

After President Woodruff had approved Broth-

er Roberts and myself for counselors, I suggested that I would like us to start a new magazine and have Brother Joseph F. Smith as editor-in-chief, myself as manager, and Brother Roberts as the man who would devote his time to editing the magazine. I felt from the start that it would receive great support because of the wonderful ability of Brother Roberts as a writer, my willingness to work as the manager, and the prestige that would come to it through having one of the Presidency as the Editor-in-Chief.

The magazine [*The Improvement Era*], as you all know, has grown rapidly, and since the Young Men's and Young Women's magazines have been combined the growth has been very, very rapid. It is wonderful to me that we are now selling over 50,000 copies a month.

I am grateful beyond expression for the splendid support of the people to this magazine, and I know more than one person not a member of the Church who thinks it is one of the best magazines published. I am very happy with the splendid work that is being done by our Mutual Improvement Associations. I know that the people standing at the head of them are men and women of God, laboring with all their zeal and energy, and that they are being blessed of the Lord in their work.

I feel that it is not wisdom for me to make a long speech this morning, but I do ask the young people as I asked the graduates of Brigham Young University, Wednesday last—over four hundred of them—to read and learn section one hundred and twenty-one of the Doctrine and Covenants, starting with the words: "How long can rolling waters remain impure," and continuing to the end of the section, and to do so every month for five years; in fact, I think it would be well if they would read it once every week for six years.

(Concluded on page 447)

\* (Message by President Grant, presented by President J. Reuben Clark, Jr., at the opening session of the 46th Annual June Conference of the M. I. A. in the Tabernacle, Friday morning, June 6, 1941. President Grant listened by radio-telephone connection at his home, as inclement weather made it inadvisable for him to appear in person.)

# The CONSTANT OPERATION



## THE M. I. A. THEME, 1941-1942:

*"I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise."*

*Doctrine and Covenants 82:10.*

nation's only hope of perpetuity, her only source of victorious peace.

Though it seems trite, it may be stated as axiomatic that the strength and happiness of Youth are conserved by right living, which means obedience to the word of God.

Chisel in hand stood a sculptor boy With his marble blocks before him, And his eyes lit up with a smile of joy As an angel-dream passed o'er him.

He carried the dream on that shapeless stone

With many a sharp incision; With heaven's own light the sculpture shone—

He'd caught that angel-vision.

Children of life are we as we stand With our lives uncarved before us, Waiting the hour when, at God's command, Our life-dream shall pass o'er us.

If we carve it then on the yielding stone, With many a sharp incision, Its heavenly beauty shall be our own, Our lives, that angel-vision.

### GOD'S LAW ETERNALLY ACTIVE

THE M. I. A. theme for the coming year is an assurance that God's promises never fail. It implies that conformity to the Lord's word or law will invariably contribute to man's happiness and salvation. When considered in conjunction with a preceding paragraph, in Section 82 of the Doctrine and Covenants, it declares that they who do not what the Lord says will be subjected to "justice and judgment." In other words, there is eternally operative in the moral world a law of compensation and retribution—compensation commensurate with conformity to law; retribution in actual degree to the extent of disobedience.

In this sense, the word "law" has a deeper significance than a rule or dictum prescribed by authority for human action. It means rather "a uniform order of sequence" as operative and unvarying as the law of the inclined plane, or of the law of falling bodies.

Confirmation of this may be found in the Lord's statement to Cain, the first disobedient son recorded in sacred history:

ON invitation of the General Superintendency and the General Presidency of the M. I. A., President David O. McKay delivered this message on the 1941-1942 theme in the Tabernacle in Salt Lake City on Sunday evening, June 8. His thoughtful development of this currently vital question has brought many requests for its reproduction in permanent form, in response to which it appears here.

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.

It is also stated by the Prophet Joseph Smith:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated;

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

These revelations and scriptural quotations point to the fact that for obedience to law, God is "bound" to bless; for disobedience, God is equally "bound" to punish.

As indicated in the poem I read, "the soul in the formative period of youth, while it is yet unspotted from the world, may be likened to a block of pure, uncut Parian marble, in which lie boundless possibilities of beauty or of deformity. From the crude marble, one will chisel a form of exquisite grace and symmetry; another, a misshapen monstrosity; each visualizing in the formless stone the conception of his brain. Thus we are molded by our ideals."

### THOUGHTS DETERMINE ACTS

THOUGHTS are the seeds of acts, and precede them. Mere compliance with the word of the Lord without a corresponding inward desire will avail but little. Indeed, such outward actions and pretending phrases may disclose hypocrisy, a sin that Jesus most vehemently condemned. "O generation of vipers," he cried out on one occasion, "how

THESE are perilous times, but they can be weathered if youth will but aspire to high ideals. De-generating forces in the world are rampant, but they can be resisted if youth will cherish right thoughts. The age-old conflict between Truth and Error is being waged with accelerating fury, and at the present hour Error seems to be gaining the upper hand. Increasing moral turpitude and widespread disregard for the principles of honor and integrity are undermining influences in social, political, and business life, and are as menacing as are the lowering, diabolical clouds of war.

In the midst of threatening disintegration of the standards of civilization, with assurances that Right will eventually triumph, there is throughout the nation a timely appeal for conservation and national defense.

Tonight, as during this entire Conference, we are privileged to consider the conservation of our country's greatest resource—not reservoirs, nor forests, nor oil-wells, nor coal, nor our vast mineral and agricultural products—our country's greatest resource is our young men and young women in whom lies the

# OF DIVINE LAW

can ye, being evil, speak good things?" The Savior's constant desire and effort were to implant in the mind right thoughts, pure motives, noble ideals, knowing full well that right words and actions would inevitably follow. He taught, and modern physiology and psychology confirm, that hate and jealousy and other evil passions destroy a man's physical vigor and efficiency. "They pervert his mental perceptions," says the author of *The Life of Jesus*, "and render him incapable of resisting the temptation to commit acts of violence. They undermine his moral health. By insidious stages they transform the man who cherishes them into a criminal."

Charles Dickens, you will recall, makes impressive use of this fact in his immortal story *Oliver Twist*, wherein Monks is introduced first as an innocent beautiful child; but "as ending his life as a mass of solid bestiality, a mere chunk of fleshed iniquity. It was thinking upon vice and vulgarity that transformed the angel's face into the countenance of a demon."

It is almost impossible for us to believe that such a devilish nature as Bill Sikes', depicted in the same book, could be found in human form. Dickens says himself:

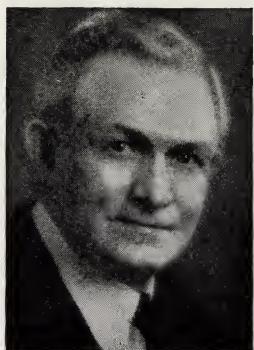
I fear there are in the world some insensible and callous natures, that do become, at last, utterly and irredeemably bad. But whether this be so or not, of one thing I am certain: that there are such men as Sikes, who, being closely followed through the same space of time, and through the same current of circumstances, would not give by one look or action for a moment the faintest indication of a better nature. Whether every gender human feeling is dead within such bosoms, or the proper chord to strike has rusted and is hard to find, I do not know, but that the fact is so. I am sure.

Such retrogression of the human soul is in keeping with the eternal edict: "If ye do not what I say, ye have no promise."

The operation of the same law in a positive way is illustrated by Nathaniel Hawthorne in *The Great Stone Face*. Said Ernest to his mother, one evening as they sat looking at an immense rock in which nature had chiseled a man's face with noble features and an expression "at once grand and sweet, as if it were the glow of a vast, warm heart that embraced all mankind in its affections and had room for more": "Mother, if I were to see a man with such a face, I should love him dearly."

She answered: "If a prophecy come true, we may see him some time or other with exactly such a face as that."

That face, however, was not found in the sordid visage of old "Gathering-gold," nor in the war-worn, weather-beaten countenance of "General Blood-and-Thunder," who lacked the gentle wisdom, the deep, broad, tender sympathies of the rock-hewn face; nor in "Old Stony Phiz," who might have fulfilled the prophecy but failed to do so; nor in the poet whose life had not corresponded with his thought. It was finally depicted in the countenance of Ernest himself. Having lived a life in which he had constantly kept before him the "vision splendid," there was chiseled in his own countenance the benign features of the great image. "When he spoke he expressed what was in his mind and heart. His words had power because they accorded with his thoughts; and his thoughts had reality and depth, because they har-



PRESIDENT DAVID O. MCKAY

monized with the life which he had always lived." Thus nature carved in Ernest himself the likeness of the Great Stone Face.

What a man continually thinks about determines his actions in times of opportunity and stress. A man's reaction to his appetites and impulses when they are aroused, gives the measure of that man's character. In these reactions are revealed the man's power to govern or his forced servility to yield.

"The best of all men are they who realize in daily life their luminous hours and transmute their ideals into conduct and character. These are

the soul-architects who build their thoughts and deeds into a plan, who travel forward, not aimlessly, but toward a destination, who sail not any whitherward, but toward a port, who steer, not by the clouds, but by the fixed stars. High in the scale of manhood those who ceaselessly aspire toward life's great Exemplar."

## NO SIN SO HIDDEN IT CAN ESCAPE RETRIBUTION

NO MAN can disobey the word of God and not suffer for so doing. No sin, however secret, can escape retribution. True, you may lie and not be detected; you may violate virtue without its being known by any who would scandalize you; yet you cannot escape the judgment that follows such transgression. The lie is lodged in the recesses of your mind, an impairment of your character that will be reflected sometime, somehow in your countenance or bearing. Your moral turpitude, though only you, your accomplice, and God may ever know it, will cancel your soul.

"The more I know intimately the lives of other men (to say nothing of my own)," said Huxley in a letter to Charles Kingsley, "the more obvious it is to me that the wicked does not flourish, nor is the righteous punished. The ledger of the Almighty is strictly kept, and every one of us has the balance of his operations paid over to him at the end of every minute of his existence. . . . The absolute justice of the system of things is as clear to me as any scientific fact. The gravitation of sin to sorrow"—note that phrase—"is as certain as that of the earth to the sun, and more so—for experimental proof of the fact is within the reach of us all—nay is before us all our lives, if we had but the eyes to see it."

Daniel Webster, when once asked what was the greatest thought that had ever occupied his mind, said:

There is no evil we cannot face or flee from but the consequences of duty disregarded. A sense of obligation pursues us ever. It is omnipresent like the Deity. If we take to ourselves the wings of the morning and dwell in the uttermost part of the sea, duty performed, or duty violated, it is still with us, for our happiness or our misery. If we say that night shall cover us, in the darkness, as in the light, our obligations are yet with us. We cannot escape their power nor fly from their presence. They are with us in this life, will be with us at its close, and in that scene of (Continued on next page)

(Continued from page 395)

inconceivable solemnity which lies yet farther on, we shall find ourselves by the consciousness of duty—to pain us forever if it has been violated, and to console us so far as God has given us grace to perform it. Weighed against conscience the world itself is but a bubble. For God himself is in conscience lending it authority.

## CHARACTER BUILDING

**T**HUS, youth of the M. I. A., boys and girls the world over, we see that character springs from the depths of the soul. You tell me what you think about when you do not have to think, and I'll tell you what you are. In the development of character, therefore, there are certain basic principles which youth must cherish and strive to attain. Let us consider one or two.

## FREEDOM OF CHOICE

**M**AN'S greatest endowment in mortal life is the power of choice—the divine gift of free agency. No true character was ever developed without a sense of soul freedom. If a man feels circumscribed, harassed, or enslaved by something or somebody, he is shackled. That is one fundamental reason why totalitarianism is so diabolically wrong, and some day in the future must be defeated. God intends man to be free. As a recent writer significantly said: "God has endeavored to make men and women like Himself. To do this, he must first make them free."

Know this that every soul is free,  
To choose his life, and what he'll be;  
For this eternal truth is given,  
That God will force no man to Heaven.  
He'll call, persuade, direct aright,  
And bless with wisdom, love, and light—  
In nameless ways be good and kind,  
But never force the human mind.

## SELF-MASTERY

**E**QUAL in importance to the consciousness of soul-freedom, is the consciousness of self-mastery. Before you journey without self-control down the road of indulgence, you will do well to take note how the people along that highway grovel in repulsive, loathsome places where the rays of intellect do not penetrate and where the sunshine of morality is seldom seen. Charles Wagner, author of *The Simple Life*, writes scathingly but truthfully of the profligate of low estate or high, or simply the ordinary pleasure-lover who follows the downward plane of desire, who, having condemned his will to the service of his appetite, suffers the penalty. He is delivered up to the violent passions which devour his flesh, crush his bones,

suck his blood, and cannot be sated. "No, this is not a lofty moral denunciation," writes he. "I have been listening to what life says, and have recorded as I have heard them, some of the truths that resound in every square."

"Has drunkenness, inventive as it is of new drinks, found the means of quenching thirst? Not at all. It might rather be called the art of making thirst inextinguishable. Frank libertinage, does it deaden the sting of the senses? No—it envenoms them, converts natural desire into a morbid obsession and makes it the dominant passion. Let your needs rule you, pamper them—you will see them multiply like insects in the sun. The more you give them, the more they demand. He is senseless who seeks for happiness in material prosperity alone."

Man is endowed with appetites and passions for the preservation of his life and the perpetuation of his kind. These when held under proper subjection contribute to his happiness and comfort; but when used for mere gratification, lead to misery and moral degradation.

## THE LAW OF CHASTITY

**A**SSOCIATED with these natural instincts is a sin that always seeks seclusion. It is the prostitution of love, the noblest attribute of the soul. God has instituted marriage and the family as the proper conditions of expressing in our lives this divine virtue. But sometimes men and women with low ideals and weakened wills permit their passions like unbridled steeds to dash aside judgment and self-restraint and to cause them to commit sin that may sear their conscience and leave in their hearts an everlasting regret.

In this day when old time modesty is thrust into the background, and chastity is considered an outmoded virtue, I appeal to youth to keep your souls unmarred and unsullied from this sin, the consequences of which will smite and haunt you intimately until your conscience is seared and your character sordid. Here, as in no other act of your life, "If ye do not what I say, ye have no promise." A chaste, not a profligate, life, is the source of virile manhood, the crown of beautiful womanhood, a contributing factor of harmony and happiness in family life, and the source of strength and perpetuity of the race. Ever remember in the hour of temptation that, "Verily," saith the Lord, "as I have said before, he that

looketh upon a woman to lust after her or if any shall commit adultery in their hearts, they shall not have the spirit, but shall deny the faith and shall fear."

It is easy enough to be prudent when Nothing tempts you to stray,  
When without or within no voice of sin  
Is luring your soul away.  
But it's only a negative virtue until it is  
tried by fire:  
And the soul that is worth the honor of  
earth  
Is the soul that resists desire.

Resist evil, and the Tempter will flee from you. If you live righteously, keep your character above reproach, no matter what others may think, no matter what charges they make, you can hold your head erect, keep your heart light and face the world undauntingly, because you, yourself, and your God know that you have kept your soul untarnished.

Health, happiness, peace of mind, character come through self-restraint. It is significant that it was on the Mount of Temptation that Christ gained the victory over the Tempter and cried: "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve."

## REVERENCE

**O**NE reason why war is rampant in the world today and the earth drenched with the blood of innocent women and children, and choice young manhood lies mangled and torn, is because materiality has supplanted spirituality and there has gone out of the heart of man, faith in God and the spirit of reverence. It has been truly said that reverence is one of the signs of strength; irreverence, one of the surest indications of weakness. No man will rise high who jeers at sacred things.

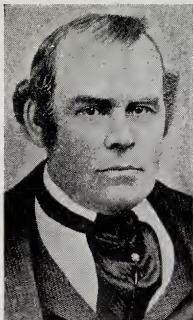
The only thing which places man above the beast of the field is his possession of spiritual gifts. Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical instincts and passions, or whether he will make as his life's end and purpose the acquisition of spiritual qualities.

A fourth virtue in true character-building is *Unselfishness* or willingness to serve.

## WILLINGNESS TO SERVE

**O**UR lives are wrapped up with the lives of others, and we are happiest as we contribute to their happiness

(Continued on page 444)



PARLEY P. PRATT

Two weeks after Parley P. Pratt had returned from a mission to the Lamanites, back in 1831, he was called by the presiding authorities to go on a mission to Canada. He wondered if he should accept in view of the fact that he was heavily in debt, and that his wife, Thankful, was steadily growing weaker from the tuberculosis which she had had for the past six years. At the time of the opening of this story Parley was sitting before the small grate in his home, perplexed and troubled, with his sick wife lying nearby, speaking weakly:

"Parley, could it be the will of the Lord that you should leave me again so soon? Is it required that you should give your whole life to the up-building of the kingdom?"

"Would that I knew, Thankful," Parley replied. "The winter has been a hard one for both of us—and then we have been separated so much of late. I could not bear it if anything should happen to you while I was away."

Thankful's voice sounded wistful as she said, "It would be nice if we could just live for a while. If you were to stay, we could be out of debt by fall—and then you could go."

Parley's reply was hardly audible: "If only the Lord would manifest His will unto us."

While he was speaking, there was a knock at the door. Parley arose and opened it to greet Heber C. Kimball in company with three or four others. He spoke as he entered. "We have come, Brother Parley, to give you a blessing. We know the difficulties you are having and are mindful of the great work that you have done. We are also mindful of the ill health of your wife, but it is the Lord's will at this time that you should go to Canada and open up that field for missionary

# The SHADOWS FLEE

By MARY PRATT PARRISH

## A TRUE STORY OF GREAT LIVES AND GREAT DEEDS.

work. As you know, Brother Parley, the Lord requires nothing of His servants but He opens the way before them to accomplish His purposes." And so saying, he laid his hands upon the head of Parley P.



HEBER C. KIMBALL

Pratt and prophesied as follows:

"Brother Parley, thy wife shall be healed from this hour and shall bear a son, and his name shall be Parley, and he shall be a chosen instrument in the hands of the Lord to inherit the Priesthood and walk in the steps of his father. Arise, therefore, and go forth in the ministry, nothing doubting. Take no thought for your debts or the necessities of life, for the Lord will supply you with abundant means for all things."

"Thou shalt go to upper Canada, even to the city of Toronto, and there thou shalt find a people prepared for the fulness of the Gospel and they shall receive thee and thou shalt organize the Church among them, and many shall be brought to the knowledge of the truth and shall be filled with joy."

When he had finished speaking, Brother Kimball took his seat. No one spoke. It seemed for a moment no one breathed. During the blessing no one noticed that Thankful had risen unaided from her bed and now stood upon her feet for the first time in many months. Now the little company gazed upon her with awe and wonderment. The Lord had spoken! Already that which He

spake had come to pass, and the words, "Thy wife shall be healed from this hour," became to Parley a sacred assurance that every word that had been pronounced upon his head would be fulfilled.

When they were left alone, Parley said, "Truly, Thankful, the will of the Lord has been made manifest unto us. I will prepare to leave at once for Canada."

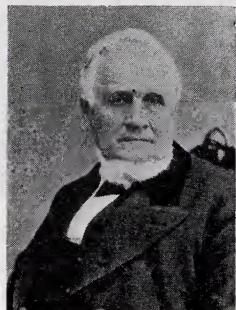
"And I," said Thankful softly, "will stay and prepare a welcome for your son. Oh, Parley, do you think that after ten years we could have a son?"

"It was a servant of the Living God who promised it, Thankful, and as you witnessed, it was as if His very presence were in this room. Yes, at last we shall have a son, just as surely as you have been raised from your bed of affliction this night."

In a few days Parley was on his way to Canada in company with a Brother Nickerson who lived in that province and who offered to pay his expenses to Hamilton, a little town at the head of Lake Ontario. Here he found himself in a strange town with no friends, no money, and a two-dollar boat ticket away from his destination. For a moment he felt helpless, insecure, and then he remembered—"The Lord will supply you with abundant means for all things." At once he retired to a secret place and prayed for money to

(Continued on page 423)

JOHN TAYLOR





*Photos Courtesy Deseret News, Salt Lake Tribune, and Salt Lake Telegram.*

1. New Pioneers on the March, flag display, Saturday evening in the Tabernacle.  
2. Bee-Hive Girls and Scouts observe the large display on Temple Square.  
3. The General Presidency officers.  
4. The Y. M. M. I. A. General Superintendence.  
5. President Grant observes the "New Pioneers" medal as Brian Smith and Alene Dalton look on.  
6. Bee-Hive Girls and Scouts observe the large display on Temple Square.  
7. Presiding officers of Church, M. I. A., and Primary Association at June Conference.  
8. The Golden Gleaner Breakfast, one of many departmental breakfasts and luncheons of the June Conference. (See page 418 for Primary Presidency and General Board.)



The  
46<sup>TH</sup>  
M. I. A.  
JUNE CONFERENCE



CONFERENCE visitors returned to their wards and stakes with the comment that this June conference (June 6, 7, 8, and 9) was the best ever. From the official opening, which occurred in the Tabernacle itself because of the inclement weather, the sessions moved forward to a greater friendliness and inspiration than ever before.

From as far-distant stakes as the Canadian and the Mexican as well as the New York and Washington, D. C., regions, delegates poured into Salt Lake City to receive information vital to carrying forward the great M. I. A. work. Singing from various young people's choruses added color to the fine programs outlined.

Friday morning, June 6, the highlights of the session were the message of President Heber J. Grant (see page 393), the presentation of the *Era* awards for the most successful year in *Era* history, and the theme play *Defense*, written by Superintendent Joseph J. Cannon.

On Friday also were the special

*"New Pioneers  
on the March"*

By MARBA C. JOSEPHSON

luncheons for the community activity committee, the speech arts, drama, and music. The Friday activities culminated with a general reception in the Barratt Hall Circle and the annual dance festival at Saltair, which as usual was beautifully executed.

The Saturday afternoon session emphasized the spiritual value of the cultural arts and through music, dance, drama, and the spoken word illustrated the basic need for these activities if man is to progress.

Saturday morning opened with Master M Men and Golden Gleaner breakfasts. Department sessions then took care of the rest of the day, with the superintendents and presidents luncheon at noon.

Saturday evening reached a high peak in the presentation to the Church of the New Pioneers on the March. Colorful and inspirational, this session should do much to help young people remain true to their belief in the Word of Wisdom. (See pages 426 and 427.)

Sunday morning opened with the annual testimony meeting, from which the general sessions were held for the Young Men and for the Young Women. Sunday afternoon was held under the direction of the First Presidency. Conference closed with a forceful presentation of the theme by President David O. McKay of the First Presidency. (See page 394.)

The summer institute convened on Monday in Barratt Hall—and in spite of the fact that activity was not permitted because of rain and close indoor quarters, those attending said that in many ways, they preferred this year's institute to last year's. (See also pages 393, 394, 426, 427, 430, and 431 for other June Conference materials.)



GENERAL BOARDS OF THE Y. M. AND Y. W. M. I. A.

Front row, left to right: Richard L. Evans, Oscar A. Kirkham, Ethel S. Anderson, Second Assistant Burton K. Farnsworth, First Assistant Joseph J. Cannon, General Superintendent George C. Morris, General President Lucy C. Cannon, First Assistant Helen Williams, Second Counselor Verna W. Goddard, Erma Roland, Dr. John H. Taylor, Waller, Vella H. Wetzel, Minnie E. Anderson, Maria C. Johnson, Linda Jensen, Majorie B. Baker, Ethelene Pardoe, Bertha Tingey, Lucy T. Andersen, Ann C. Larsen, Virginia Gladys E. Harbertson, Polly M. Waldram, Hazel Brockbank, Florence B. Pinnock, Helena W. Larson, Grace C. Nesten, Aurelia Benton, Emily H. Bennett, Erda Williams, Gladys E. Harbertson, Polly T. Hardy, Wesley P. Lloyd, Alma H. Pettigrew, Dr. George H. Hansen.

Third row: D. E. Hammond, Dr. LeRoy J. Buckmiller, Joseph F. Smith, Stringam A. Stevens, Dr. Creed Haymond, Dr. L. A. Stevenson, Floyd G. Eye, M. Elmer Christensen, Dr. Charles W. Roberts, Dr. H. Nichols, Fred W. McElhinney, Dr. George Stewart, Dr. T. Earl Pardoe, John D. Giles.

Absent when picture was taken: Clarissa A. Beamer, Lucretia C. Fox, Karen C. Larsen, Luen J. King, Norma F. Ronney, Angelina Warnick, Helen Ann Waspe, Margaret N. Wells, Aldon J. Anderson, J. Spencer Cornwall, Dr. L. L. Daines, Dr. Phile F. Farnsworth, Dr. Wayne B. Hale, Dr. Franklin S. Harris, Werner Kiepe, T. Frank Williams, Elwood G. Winters.



BRIGHAM YOUNG AS HE APPEARED IN 1850,  
AS GOVERNOR OF THE TERRITORY.

# BRIGHAM YOUNG and JIM BRIDGER

By GLYNN BENNION  
*Of the Church Historian's Office*

SOME RECENTLY DISCOVERED  
DOCUMENTARY LIGHT ON A  
MUCH DISCUSSED SUBJECT.

But the mountaineers were generally a godless lot. They were white men gone native; some were no better than the beachcombers of the South Seas, except as the rigors of a northern climate stiffened them against deterioration.

They had come west during the hey-day of the fur trade, in the bright glory of youth, questing adventure and fortune. A few, hard, furious years of quick riches and dissipation, and the fur trade bubble had burst, leaving the weaker ones stranded, neither physically nor morally fit to go back into civilized society. They remained in the West to avoid the censure and restraint of any kind of law. Their careless, unkempt existence with their Indian relatives in the dugouts along Black's Fork was like the fulfilment of a bad boy's dream. Let me present several intimate views of these free and easy fellows in their idyllic, not to say alcoholic, setting as seen by non-Mormon observers:

FROM THE NARRATIVE OF JAMES P.  
BECKWORTH, EARLY UTAH TRAPPER

The absent parties began to arrive (summer, 1826), one after the other, at the rendezvous. Shortly after, General Ashley and Mr. Sublet came in, accompanied with three hundred pack mules, well laden with goods and all things necessary for the mountaineer and the Indian trade. It may well be supposed that the arrival of such a vast amount of luxuries from the East did not pass off without a general celebration. Mirth, songs, dancing, shouting, trading, running, jumping, singing, racing, target-shooting, yarns, frolic, with all sorts of extravagances that white men or Indians could invent, were freely indulged in. The unpacking of the medicine water contributed not a little to the heightening of our festivities.

FROM THE JOURNAL OF JOSEPH WILLIAMS  
We are now [July 10, 1842] on the head

of the Wintey [Uintah] River, down which we pursued our journey towards Robidoux's Fort . . .

We had to wait there for Mr. Robidoux about eighteen days, till he and his company and horse-drivers were ready to start with us to the United States. This delay was very disagreeable to me, on account of the wickedness of the people, and the drunkenness and swearing, and the debauchery of the men among the Indian women.

FROM A DESCRIPTION OF FORT BRIDGER IN  
1866 WRITTEN BY AN OFFICER OF  
THE U. S. ARMY

Living on the reservation is another character, almost as generally known as the Judge [W. A. Carter]. I refer to an old trader and mountaineer named Robinson, but passing always under the sobriquet of "Uncle Jack." He has been living on the frontier for nearly forty years, and has adopted many of the habits of the aborigines, several of whom he has as wives. . . There are always about his premises, from six to a dozen persons, not connected with his family (a few Indians always included), who live at his expense. Persons who know him intimately say he never complains of such imposition, and when advised by friends to send away such loafers, he always has some ready excuse for their idleness, and expresses the hope that they will soon be able to earn something somewhere to pay for their board. There are scores and hundreds of just such worthless, indolent people scattered throughout the Far West. Some of the men have their families with them, and those who have not, usually take squaws, and they eat and sleep away a miserable existence, apparently without any object in life.

THE outstanding figure among the particular group of mountain men who had anchored themselves along the northern base of the Uintahs was James Bridger, who had come west from Missouri in 1822 with the Ashley party of trappers. This man attained a considerable reputation as pathfinder and Indian scout, and ranks as a colorful western hero along with Kit Carson and others. But mostly his claim to fame rests

WHEN the first trail-worn Mormon pilgrims reached the willow thickets and wild meadows that line the clear, cold streams of the northern Uintah foothills, they came upon a species of human beings called variously trappers, scouts, mountain men, squawmen, or just plain outlaws, according to the bias of the person writing or speaking about them.

The Mormon Pioneers looked askance at the mountain men, and the latter returned the stare with interest, for about the only characteristic common to both parties was the fact that they were white men in a wilderness.

The truth is, the two groups were just about as sharply different from each other as people of the same race can possibly become. For the Mormons were religious refugees, solemnly determined to transplant their faith to the tops of the mountains. Already noted for obedience to what they earnestly believed were the laws of God, the Mormons had come west to subject themselves to still greater rigors of discipline and restraint. However, they were not spiritual idealists only. The Zion they were determined to build was to be a real, earthly one, and so their visions of future glory were never permitted to impair their will industriously to acquire and produce in a very practical manner in the present.



JIM BRIDGER

on his artistry as an entertainer of tenderfeet. Jim Bridger has the reputation of being the original purveyor of the western tall tale.

Now, Bridger claimed that from the governor of Chihuahua he had acquired a Mexican grant of thirty square miles of land on Black's Fork. Bridger claimed thirty miles square or 900 square miles. Of course his claim was purely fictitious, just as Miles Goodyear's Ogden claim proved to be. On this land as early as 1843, he erected a small stockade, a few log huts, secured a few wagon loads of liquor, flour, powder, and lead from St. Louis, and started up a trading post at this the first station on the Oregon trail west of old Fort Laramie.

On June 28, 1847, the first company of Mormon pioneers met Jim Bridger on the Little Sandy, and straightway began to ply him with eager questions regarding the valley of the Great Salt Lake. The old frontiersman (Bridger was only forty-three, but camp diet and hard living had made him look old) answered in negative vein, mystifying his interrogators with a description of all the remote and astonishing places he could think of, scattered all over the western half of North America, and in general dwelling on the infertility and harshness of climate of the region in question.

But this confusing and forbidding description proved to be no deterrent whatsoever to the zealous pilgrims who four times had been driven from their homes for conscience' sake. In fact, the wild picture of

desolation and remoteness which the old squawman drew seemed to sketch the very features of their long-sought Zion refuge, for they had started on their famed march into the wilderness with the desperate intention of going so far away, into a country so desolate, where the work of making a living would be so hard that no one would ever be tempted to follow and despoil them again. So, perhaps to Jim Bridger's surprise and apprehension, the Zion-seeking Saints planted themselves just over the hills, in Bridger's backyard, so to speak.

Now, although the Mormons found the deserts of the Great Basin as desolate and remote and hard to subdue as they might have desired, they settled in compact little communities on the best spots they could find in those deserts, and, as with all American colonizing, such "moving in" was not pleasing to the displaced Indians. These Utah Indians under their great leader, Chief Walker, presently joined themselves in an ineffectual attempt to oust the Mormons from their new-found homes before it was too late. This was in 1853.

Let me insert here parenthetically a brief statement regarding Mormon treatment of the Indians with whom they had dealings in the West: In general they got along unusually well together. The Mormons preached their religion to the Indians; urged them to forsake war and the chase for an agricultural existence; gave them food, clothing, and implements; tried to teach them how to farm; and offered to share water and land with them. The older chiefs were generally impressed with the sober, industrious "Mormon-men" and their teachings and tried to persuade the young warriors to follow this counsel; but these frowned on work, yearned to follow their traditional bent, to kill and steal, and found the gambling and drinking and other disorderly doides of the fun-loving mountain men much more pleasant examples to follow.

About this time, word began to sift through the hills to Brigham Young from what he considered reliable sources, both white and Indian, that the mountaineers of what was then part of Utah, and was called Green River County, were inciting the Utes against the Saints and were selling guns and liquor to the Indians. These reports pointed to Jim Bridger as the leader in these unlawful activities.

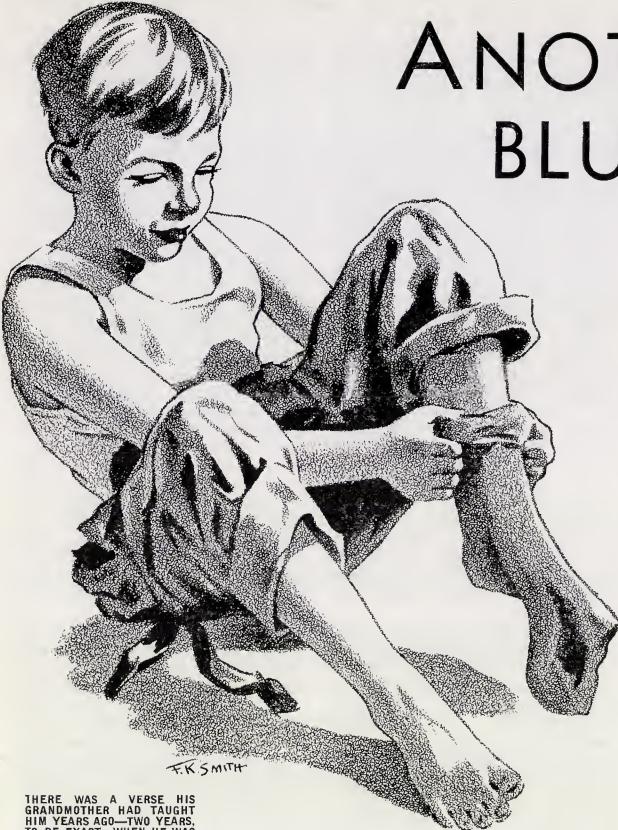
It should be mentioned in passing that in all his enterprises Bridger had a partner named Louis Vasquez, a Mexican trader, who evidently contributed heavily to the financial strength and business ability of the partnership. These two men as early as 1849, freighted goods into the Mormon capital, Salt Lake City, and for some time kept a store there. On the surface they seemed amiable enough, but proof that Bridger, at least, was really an enemy of the Church and was aiding the Utes against its people, was not wanting.

Thus a serious feud grew up between Jim Bridger and President Brigham Young. What law there was in the wilderness was on the side of President Brigham Young. He was governor of Utah Territory in which Bridger's holdings were situated, and also Indian agent for the district. He was responsible to the federal government for preserving the peace, and as leader of his own people it was his duty to defend them against the Ute warriors. He was charged with the execution of the territorial laws. These were framed by the territorial legislature, elected by the people.

President Young followed a most humane policy in dealing with the Utes. To him the Indians were the degenerate remnants of a great people with a high destiny, and it was the duty of their white brothers to save rather than destroy them. He adopted a defensive strategy when attacked by the Indians. Instead of retaliating after an Indian raid, and sending out a punitive expedition to exact revenge, Brigham Young's policy was to prevent, if possible, the sale of arms to the savages, withdraw the settlers to the shelter of forts, and maintain such a vigilant guarding of life and property that further raids on the Saints would cost the attackers more than any booty or scalps they might capture were worth. This policy when rigidly carried out invariably brought the Indians soon to sue for peace, and the results in the saving of life and property during the pioneer years of Utah, as compared with losses from Indian warfare in other young states, loudly proclaims the eminent wisdom of Brigham Young's course.

But if President Young was patient and long-suffering in handling ignorant savages, he was quite the reverse when dealing with lawless white men who should know better. When he became convinced that the

(Continued on page 438)



# ANOTHER BLUE DAY

*A Story of  
irrepressible  
youth*

By  
**ESTELLE  
WEBB THOMAS**

A button tinkled to the floor, but Rusty was half-way down the stairs.

He smelled oatmeal and honeysuckle and furniture polish, and saw Mamie on her knees on the dining-room floor, as he ran through to the kitchen. At sight of him, Mom hastily set out a bowl of cereal and cream on the corner of the kitchen table.

"Daddy ate by lamp-light!" she said, stooping to pull golden disks of cookies from the oven.

"Oh, it's *that* day, isn't it?" Rusty knew it was some special kind of day when Mamie came. Mamie was cross and had a sallow look and always "helped out."

"Yes, it's the quilting, today, for Cousin Edna. You'll be a nice boy to Mother's company, won't you?" "How nice?"

"Well—talk to them. Answer when they speak to you. You're a big boy now!"

"What did Daddy get up so early for?" The discussion of company made him uncomfortable. He could never think what to answer when someone said brightly, "Well, Rusty!"

"The man is coming for the cattle. Daddy is out in the pasture rounding them up."

"Oh, the cattle sale! This was a day! Besides company, it was the day the man came for the beef stock Dad had been fattening all summer. Rusty didn't like to think about what happened to them afterward. He just played they were going for a nice trip to the stock yard. He

THERE WAS A VERSE HIS GRANDMOTHER HAD TAUGHT HIM YEARS AGO—TWO YEARS, TO BE EXACT. IT WAS THREE. SINCE THEN HE HAD RELIGIOUSLY REPEATED IT, EACH MORNING AS HE DRESSED.

THE sky behind Cedar Hill over toward the east pasture turned to gold, announced by Old Chanty's crow. Rusty's eyes popped open, as clear and bright as if they had not been closed in sleep for ten full hours. He slipped out of bed and ran to the window. Old Chanty was right; the sun was certainly coming up, and the birds were singing fit to split their throats.

Rusty drew in a deep breath of the clover-scented air, and it went straight through him. His toes curled up and his heart swelled into his throat until it nearly choked him. "Gorsh!" said Rusty, reverently, "This is one perfectly day!" He tore off his pajamas and threw them in

the general direction of his bed. Then he sat down on the floor to put on his sneakers.

There was a verse his grandmother had taught him years ago—two years, to be exact—when he was three. Since then he had religiously repeated it, each morning as he dressed, a word to a motion, though sometimes in the summer, the verse lasted longer than the dressing.

"Here—hath—been—dawning  
A—nuther—blue—day!"

Both sneakers were on and tied, and he pulled on a pair of brief shorts to the words,

"Think—will—"

he stepped into blue denim overalls and reached for his chambray shirt—

"—you—let—it—  
Pass yoost-luss away!"

gulped his breakfast and slid to the floor.

"Bye, Mom!"

**O**N the porch, he bent solicitously over the cat's box. The bullet-headed kittens were crawling blindly over one another and mewling dismally.

"Their mother's been gone for an hour, and they're driving me crazy!" said Mamie, crossly, bringing out the mop.

"Ne'mind, little kitties, I'll be your Heavenly Father!" crooned Rusty, stroking the tiny backs with one finger.

"What! Why, you bad boy; don't you know that's sacrilegious!"

"Oh, are they too young to understand religious?" Rusty was apologetic. This was a good, new day and he didn't want to spoil it by a squabble with Mamie. "Well, anyway, here's their mother! She can take care of them. They don't really need a Heavenly Father now!"

Suddenly, he staggered backward under a fury onslaught and the cat arched her back and spit angrily.

"Take that muddy dog off this clean porch!" shrieked Mamie. Tippy embraced her rapturously and tried to lick her face.

"You see he isn't mad, Mamie!" said Rusty, forgivingly, and started down the walk, with Tippy taking occasional gay nips from his shirt-

tail. Half-way to the gate, he turned back. Had his mother noticed what a fine day it was? Probably not, or she wouldn't be sticking to that hot kitchen.

"What is it now, darling? I thought you went to the pasture to be with Daddy, while Mother is so busy!"

"And Ant'ny. Be with Ant'ny. Oh, I am, but—but—" it was useless! He knew she could never understand why it was wrong for her to stand in this hot kitchen and beat eggs, while the dewy morning wore away. So, he only said, stumblingly, "I'm—I'm—Mommy, do you know what I'm full of?"

"Oatmeal?" Absently she tested the frothy whites.

"Kindness. I'm full of kindness all over!" He looked earnestly into her averted face to see if she understood what he had no words for, but she only said, briskly, "That's fine! Now, run along, and be careful about the cattle!"

Seated on the topmost bar of the pasture gate, he watched his Dad and Ant'ny dicker with the buyer. There was some trouble about a tall rangy steer. He was not so fat as his thick-necked, pushing fellows.

"He's put his growth into bone and muscle," Dad asserted; "a few weeks intensive feeding and he'll be a monster!"

"He's not so bad, now!" said Anthony, spitting judicially. Rusty was going to spit that way, when he got as big as Ant'ny. "A little more meat on him, and he'll dress out a good six-hundred!"

"Dress out," murmured Rusty, chewing a blade of grass, because Ant'ny was chewing one. Dress out. He stored the expression away in his mind.

"Guess I'll clean out the well this morning," Ant'ny said to Dad. Ant'ny was that kind of hired man. Dad didn't tell him to do things. He just did them.

"Good idea. They don't need us both to help with these cattle. Bye, Son!" Dad pulled Rusty up Dude's sleek, bay side and kissed him. "Can I give you a lift anywhere?"

Rusty frowned, considering. He loved the smell of horse and leather, and the feel of power about Dad and Dude, and to ride a way with Dad. But there was Ant'ny.

"N-no. I guess I'll be pretty busy helping Ant'ny!"

"Now, listen, Rust!" Ant'ny boosted Rusty onto his shoulders and took hold of a leg on each side of his neck. "I'd shore like your help with that well. Me and you

could have a lot of fun—I know that! But d'you remember last time you helped me clean out the well? Yore Ma—" At the memory of that time, Rusty's high spirits took a nose dive.

"Yeah—but maybe, if I kept awful dry, she wouldn't know!"

"Kid, as man to man, I ast you—could you help me clean out the well and keep awful dry? You ain't that kind of animal!"

When Rusty made no reply, he peered around to try to catch sight of the disappointed little face above him. "Never mind, Rust, I wouldn't give five cents for a kid that could help clean out a well and keep dry!"

"She's awful busy. Maybe I could stay away long enough to dry out!" Rusty made this suggestion faintly, without any real hope.

"They can always tell. Women are funny thataway. Besides," added Ant'ny, setting him down to open the gate to the home pasture, "it ain't moral to deceive your ma. You want to be a moral man, don't you?"

"I don't know. Are you moral, Ant'ny?"

Ant'ny squinted down a row of corn. "Corn sure is good for this time a'year. Yes, on the whole, I'd say I'm fairly moral. Cording to my lights, that is. 'Course, I ain't the education or character to be the man yore dad is. But I do my best. I ain't no sneak, at least!"

"Well, come on, Tippy!" Rusty blinked and turned irresolutely away. "So-long, Kid! Better run up to the house and tell yore ma you're still alive. And git yourself a snack of something!" he squinted at the sun. "It's gitting on for nine o'clock!"

Rusty's downcast little face brightened. "And Tippy and me haven't had anything since morning!"

Ant'ny grinned. Sometimes food was the only solace.

**C**OMPANY was arriving when Rusty and Tippy reached the house. A touring car and a pick-up parked under the cottonwood as he watched, and laughing, chattering women trouped out. In their midst, he spied a lost-looking little boy. It was Buddy Sawyer. Buddy saw Rusty and edged toward him. They stared at one another.

"That your dog?"

"Yeah."

"I got a dog."

"Yeah?"

"Yeah—but—"

(Continued on page 435)





THE BOYS WITH JOE THE CROW

EVERY time we go to the country we are on the threshold of adventure. A new world opens before us if we have but the eyes to see and the intelligence with which to speculate on the many wonders that will be unfolded before us.

Given the opportunity, nearly every child will obtain something besides fresh air and an appreciation of beautiful scenery when out in the country. Some boys and girls, hikers, have a definite objective in view and that, with them, is usually to get to some appointed place at a given time. For such, the country is interesting from a scenic standpoint and the healthful outdoor exercise. Seldom is their attention captured by some small animal or bird. They are too intent upon gaining their objective to take time out to watch the chipmunk as he gathers some morsel to carry to his winter storehouse.

Others, though, go to the country with seeing eyes, an inquiring mind, and they gain most from their visit, for they return laden with priceless memories of little incidents they witnessed which have added to their store of knowledge and to their enjoyment of the trip.

Children soon learn the ways of nature unaided. They observe small incidents and gradually build up a remarkable storehouse of factual knowledge. Their quick, sharp eyes, plus their indefatigable energy, give them an advantage over adults who are prone to exhaust some special phase before having their interest captured by some new object.

Many children will, however, soon become especially interested in some particular subject. Be it entomology, mineralogy, geology, silviculture, or the capture and domestication of wild animals—each subject

has so many others intimately connected with it that the child will become absorbed, and the diversified field offers so much that many of the interests can readily be carried on in the home during the evenings and on rainy days.

Wandering into the woods, children will suddenly become aware of the differences in trees and shrubs, and may be moved to make a collection of leaves or of wild flowers.



A YOUNG DEER TAKES HIS NOURISHMENT

Soon they'll be going out on every available opportunity, equipped with a pair of sharp scissors, a box or book, and some pieces of blotting paper in which to carry specimens. From that modest beginning, it may be that a real interest in botany will be developed. Many scientists from just such simple beginnings have achieved fame in the fields of their boyhood hobbies. The enthusiastic young collectors will next start to name their specimens and in that manner each will, entirely through

# EXPLORING NATURE

By C. F. GREEVES-CARPENTER

his own interest in the subject, gain a wide knowledge of trees and their growth. From that beginning, some may become interested in insects, fungi, and bacteria, for all three vitally affect the health of trees.

As the interest in insects is developed, the collector will improvise collecting equipment. A knapsack, butterfly net, killing jar, pill boxes, glass vials, tweezers, and a trowel will be taken along on trips, and the interest will not lessen then, for at home there'll be pinning, naming, and labeling of their specimens. Soon the habit of research will be unconsciously formed and eagerly followed.

AN inexpensive microscope will absorb a young naturalist for many hours. The mandibles of a house fly, the antenna of a bee, and the foot of a butterfly look so different when amplified even under a small-power instrument. Photography, too, can play its part and many interesting hours may be spent with a camera, both photographing specimens in the country and at home. Both the microscope and the camera can be used in conjunction with each other so that micro-photographs may be taken of parts of specimens.

How interested many young enthusiasts become in collecting minerals, and in their acquisition all manner of things will be observed

(Concluded on page 447)

THE BEAVER PAUSES FOR A 'POSE'



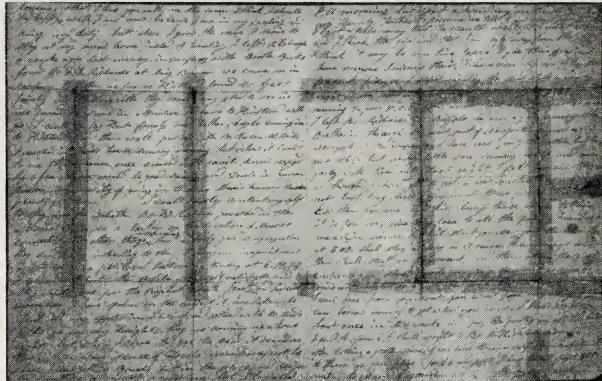
# Letter from BRIGHAM YOUNG to his wife

## MARY ANN ANGELL

"Lanke County, Fairport,  
June 12, 1844.

My beloved wife, while I am waiting for a boat to go to Buffalo, I improve a few moments in writing to you. I have been to Kirtland, left there about one o'clock this morning in order to take the morning boat, and I have been so haunted with foul spirits that I could hardly sleep a wink in the place. I saw Father Angell; he is well and in good spirits. He has sold his farm for four hundred dollars in cash to old Elijah Smith, got all his money but Mother's third, he (Smith) has kept back for her till she signs the deed. Tell Mother she had better attend to it immediately and get the money. It amounts to one hundred and thirty-three dollars and thirty-three cents. She can come or send deed to Elijah Smith by some trusty man that will do the business and get the money for her. Father Angell is coming up in the fall. He wants to see you more than all the rest of his children. If he gets there before I return, bid him welcome to our house. Brother John Young will come up with Brother Lorenzo. His family are as usual. Brother Flint's family are well. Sister Nancy wants very much to come to Nauvoo. Abigail is moved and got a fine little boy. She is coming up in the fall. So will Mary Morrison and her husband.

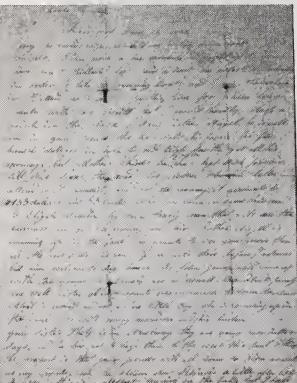
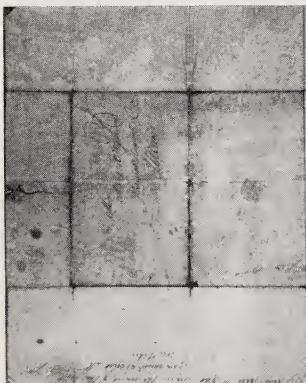
Your Sister Phely is in Newbury. They are very poor Father says, and he has got to help them to the west this fall. I think the prospect is that your friends will all come to Zion as well as my friends. Took the steamboat *Illinois* a little after 1 o'clock p.m. This is a pleasant evening on the lake, but I feel lonesome. O, that I had you with me this moment. I think I should be happy. Well I am now, because I



PHOTOGRAPH OF INSIDE SHEETS OF LETTER

am in my calling and doing my duty. But the older I grow the more I desire to stay at my own home instead of traveling. I left Pittsburgh a week ago last Monday in company with Brother Brooks, found Dr. F. D. Richards at Big Beaver. We came on in company together as far as Kirtland, found Brother Gee's family in Shalersville. They were very glad to see us. We found Dr. Snow in Mantua. He came to Kirtland with us. I called on Brother Flint's family and Father Angell com-

FIRST PAGE OF LETTER AND FOLD USED AS ENVELOPE.



ing in to Kirtland. Found them well. Put up with Brother Reuben McBride. Preached in the Lord's house Sunday morning, but oh, how it looked to me to see the house once crowded with Saints now occupied by a few dozen would-be good Saints and devils in human bodies, no necessity for going into divine; there's human bodies plenty for them. I could hardly content myself to stay over the Sabbath. Brother F. D. Richards preached in the afternoon. I gave a lecture on the location of Nauvoo, connected with other things in the evening. I had a pretty good congregation. They said it was interesting to them. I then gave an appointment for to deliver a political lecture on Tuesday at 6 p.m. I delivered my lecture. The people were well satisfied. Said they would go for the Prophet, both gentlemen and ladies. Wherever I have spoken on the subject it has taken beyond my expectation. I went and stayed with Brother Bond's folks on Monday night, but when I came to go to bed, it seemed as though there were scores of devils around me, not because I was at Brother Bond's but in place and design in something of mischief against me. But I lay abed till morning but spent a horrid day on Tuesday. I asked my Heavenly Father to preserve me till I got away from Kirtland. I got a testimony that He would. We left about one o'clock and I thank the good Lord that I am safe away from that place. I think it may be some time before I go there again. I have no more business there. I have

(Continued on page 422)

# The CHURCH IN RENO

By E. VAUGHN ABBOTT  
*Bishop of Reno Ward, Reno Stake*

AND the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And Abraham drew near, and said, "Wilt thou also destroy the righteous with the wicked?"

For more than a score of years the spirit of the Lord has been working with men to build up the kingdom of God in "The Biggest Little City in the World." Out of this strife and valiancy have come results with the promise of yet greater things. On February 9, 1941, Elders John A. Widtsoe and Joseph F. Merrill of the Council of Twelve Apostles directed the organization of a stake of Zion in the Nevada District of the California Mission and called it Reno Stake.

It seems that people all over the world have acquired the idea that the little city of Reno, Nevada, is made up largely of undesirable people. For another view, one should go to those who have lived in the city and have had time to note its beauty and share its hospitality; who have learned that aside from the things for which it is notorious, there are beauty, peace, and industry. This is the real city; not the place described by some who have flown here by night to make the rounds of gambling houses and night clubs, and who have then rushed away to tell of the evil and pitfalls that waylay the

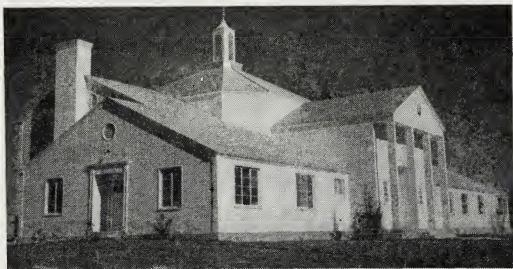
stranger. Those who do this are only those who seek after these things. Behind all of the bustling show that prevails in the clubs and night life of the city there exist the very normal and sound business conditions that make up the stability of any wide awake community.

In this city of diverse interests, the Church of Jesus Christ of Latter-day Saints has built a place of worship where its members might have the opportunity to meet together, often, exclude the spirit of the outside world, and worship. It is a beautiful building literally "set upon a hill," a building of harmonious colors within and an atmosphere of welcome and of comfort to the weary of mind and sad of heart. Imbued with the spirit of the members of the Church and their friends as they built the structure piece by piece, brace against brace, it is an example of what faith, courage, and ambition can accomplish.

The building as it now stands is a beacon to the residents of the city, a symbol of hope and faith to those who have lost interest in life, an attraction of beauty to those whose interests have led them in forbidden paths, directing them back to things of worth.

Within its doors it houses all of the auxiliary organizations of the Church that are established in any ward of the Church. The young people of the vicinity have wonderful opportunities to participate in the activities of the Church.

The building and maintenance of this chapel are helping to stimulate the interest of the people in the ward. May they always remain faithful to the cause for which it was built.



L. D. S. CHAPEL, RENO, NEVADA, AND TWO OF THE GROUPS OF PRIESTHOOD RESPONSIBLE FOR ITS CONSTRUCTION AND UPKEEP

Photo by J. S. McClellan.

## IN ONTARIO WOODS

By Farres H. Nyman and Neuman C. Petty of the Canadian Mission

Two hundred of the townspeople of the little village of Bancroft, in the heart of the central Ontario backwoods, sat spellbound as they witnessed a sacred pageant presented by the children of the Latter-day Saint Primary and Sunday School.

For five years this little handful of scholars had been meeting in the humble home of Brother Hugh A. Mills



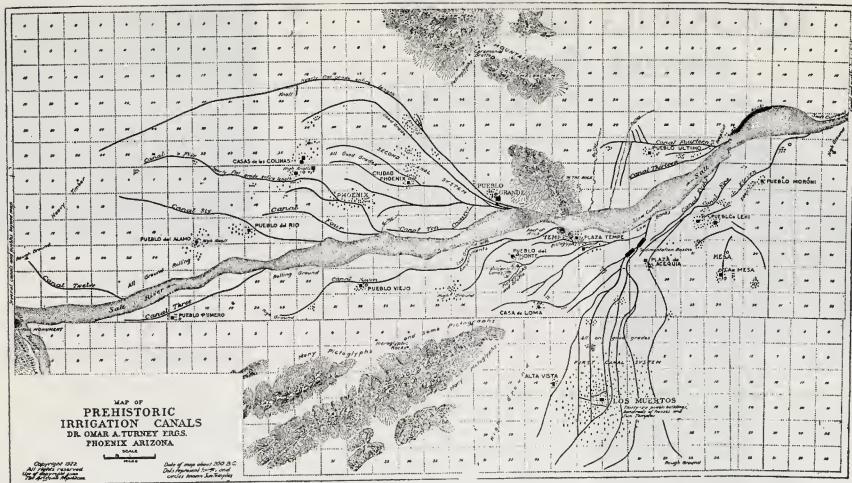
PARTICIPANTS IN THE HOMEMADE PAGEANT AT BANCROFT

every Sunday morning. Some of them had walked as far as three miles, the year round. And even this hadn't been the greatest test of their love for the Gospel, for criticism was oftentimes severe on the old "Mormon" preacher. Then, after a valiant struggle through the years, with little contact with the Church, they had received new hope with the announcement that Elders would be stationed there for a time.

The Elders came. The common bond of brotherhood and love was noticed by the neighbors. Meetings and attendance increased. A Primary class was started to supplement the Sunday School, and it was plain that the children were extremely interested in the privileges and benefits of the "Mormon" classes. Through the winter there were times when the mercury dropped into the minus twenties and thirties, and still the faithful ones continued coming, until with spring, it became evident that something of more than usual interest was going on.

When the big moment had arrived, and the opportunity was hers not only to portray the beautiful story of the "Newness of Life," but also to make the townspeople "Mormon conscious," surely, nothing but the Spirit of God could have inspired such effort on the part of those forty-three children.

Two tired Elders retired that night with a sure knowledge that God "is a rewarder of those who diligently seek Him." We had a feeling of progression and a perfect climax to six months' labor in a land where modern comforts are still comparatively unknown (the oil lamp is our light and the creek our water supply) among people who accept the Gospel gladly.



A MAP OF PREHISTORIC ARIZONA CANALS  
*Used by permission.*

# PIONEER BEGINNINGS IN ARIZONA

## IN WHICH IS PRESENTED ANOTHER EVIDENCE OF PRESIDENT YOUNG'S INSPIRED LEADERSHIP

THE saying that President Young was "a *profit* to this people" as well as being a true *prophet*, is verified in thousands of instances. Let me tell you of a striking incident not generally known in the Church.

In the spring of 1876, Henry Clay Rogers of Provo, Utah, received an invitation from President Young to visit him in his Provo home, as he wanted to have a talk with him. After a few preliminary greetings, the President said: "Brother Rogers, don't you want to go on a mission to Arizona?"

"Do you want me to go?" queried Brother Rogers.

"No," replied President Young, "I don't want you to go, but the Lord wants you to go."

"Then I'll go," said Brother Rogers, adding, "How will I know the right place to settle?"

"You'll know the place when you see it," answered the President.

When President Young said he would know the place, a vision passed before Henry C. Rogers' eyes. He declares he saw a post-

AS TOLD TO  
JAMES W. LESUEUR

## *By the Mormon Pioneers of Arizona*

willow hut, near which a horse was tied to a tree. Presently he saw a man come out of the hut, mount the horse, and ride away.

I am informed that the families of Daniel W. Jones, Philemon C. Merrill, Dudley Merrill, Joseph McRae, A. O. Williams, George Steele, Thomas Merrill, Dell Merrill, Ross R. Rogers, Thomas Biggs, and Isaac Turkey, in addition to that of Henry C. Rogers, were called to colonize Arizona, with Daniel W. Jones as their leader.

In the fall of 1875, Daniel W. Jones, J. Z. Stewart, Helaman Pratt, Wiley C. Jones, R. H. Smith, Ammon M. Tenney and Anthony W. Ivins were sent by President Young to explore central and southern Arizona. A favorable colonization report was recommended to the President.

John R. McRae, who was then a babe in the company, says that his father later told him President Young had a large map showing the location of the likely colonizing places in Arizona. The President indicated that the Merrills and some others might settle in the San Simon, San Rafael, or the San Pedro Valley. In a letter to Philemon C. Merrill (of wrestling fame in the Prophet Joseph's day) President Young expressed the wish that he might settle in the latter place. Later, President John Taylor prophesied that the San Pedro Valley would be settled by Latter-day Saints from one end of the valley to the other and that some present in the meeting would live to see that day.

Henry C. Rogers left his Provo home November 8, 1876, going as far as St. George, Utah. Here he waited until the others of the colonizers would be ready. The company was organized in St. George, January 12, 1877. They left January 17, 1877, traveling by way of the Muddy, Nevada, crossing the Colorado River at Stone's Ferry, then via Chloride to People's Valley, Arizona. Here they held a meeting and decided to have a united order, or, as they called it, "the Order of Enoch," in their new settlements.

Along the way there were some who worried about their place of  
*(Continued on page 443)*

about their place or  
(Continued on page 443)

# LOOKING BACK AT *Ancient America*

By WILLIAM and DEWEY FARNSWORTH



MAGNIFICENT MACHU PICCHU, THE  
CITADEL OF THE INCAS

(Left)

Hidden for centuries among these mountain clefts are magnificent ruins once peopled by a race of proud warriors. This city, built by the Incas probably 2,000 years ago, was discovered in 1911 by Professor Hiram Bingham of Yale University and uncovered and excavated under his direction in 1912. It is situated on a narrow precipitous ridge, two thousand feet above the river and seven thousand feet above the sea in the Grand Canyon of the Urubamba, one of the most inaccessible parts of the Andes.

A GEM OF INCA ARCHITECTURE AT  
MACHU PICCHU  
(Below)

The city of Machu Picchu contains about two hundred edifices built of white granite, including palaces, temples, shrines, baths, fountains, and many stairways. The exquisite perfection with which each block of stone was fitted together in a mortiseless union as though they had been molded into the corresponding angles and curves denotes the architectural skill attained by these master builders. In the background is seen what is known as the staircase farms of the ancients. Untold thousands of acres of mountain-side land in Peru were thus redeemed long ago by the Indians.



INCA SACRIFICIAL STONE

The tradition still survives in Peru of the God who came as a white man and taught the people the principles of social order, gave them their religion, taught them to plant and irrigate the ground to weave, to make implements of bronze, and ornaments of gold and silver. These are still practiced today in the Aztec, and Inca religions and the Hebrew faith, and from the practice of the offering of the first fruits of flocks and herds there gradually evolved the human sacrifice. This immense sacrificial stone is approximately fifteen feet high and thirty feet in length. Evidences of blood eight inches deep in the crevices still remain.



THE APPEARANCE OF SNOW IN SUMMER IS  
ONE INFRA RED EFFECT

## INFRA RED FOR DRAMATIC PICTURES

By Henry H. Graham

Do you crave a change in photography? Would you like to do some truly dramatic work with that fine camera of yours? Would you like to get some moonlight effects in broad daylight—some weird, ghostly results?

Then load your camera with infra red film and fare forth into the country, or saunter through the greening city park—anywhere, in fact, where there is green deciduous foliage. If you follow the manufacturer's recommendations regarding exposure and choose your subjects wisely, you will return home with plenty of startling images on your negatives. For infra red, one of the newer emulsions to come into more general use, supplies drama with a capital D. Infra red is now available in most roll film sizes as well as in cut film and for 35mm cameras.

The most startling infra red effects are obtained during the seasons when green deciduous foliage is abundant. This is because the leaves, plants and trees contain a substance known as chlorophyll which reflects infra red rays strongly. Trees appear to be snow-covered though no snow has fallen for months. Skies are wild and black, and fleecy white clouds stand out with amazing sharpness. (Continued on page 422)

"SKIES ARE WILD AND BLACK, AND FLEECY CLOUDS STAND OUT WITH AMAZING SHARPNESS."



# SONGS AND HYMNS

*sung by*

## THE LATTER-DAY SAINTS

### "LOVE AT HOME"

"To be happy at home is the ultimate result of all ambition."

Samuel Johnson.

"He is happiest, king or peasant, who finds his happiness at home."

Goethe.

HOME love has been a theme of poets and sages through all the centuries. The home has been called "the chief school and sanctuary of human virtues," "an interpreter of heaven," "a nursery of the infinite," "the sweetest type of heaven," etc. But to the Latter-day Saint the home is more than all these: it is basic in his philosophy. In a conference of the Sunday School Union held in the Tabernacle, Salt Lake City, October 8, 1916, the late President Joseph F. Smith, commenting on the home, which was one of the themes of the evening, said:

The very foundation of the kingdom of God is laid in the divinely ordained home; and there should be no difficulty in holding in the highest reverence and exalted thought, the home, if it can be built upon the principles of purity, of true affection, of righteousness and justice. The man and his wife who have perfect confidence in each other and who determine to follow the laws of God in their lives and fulfil the measure of their mission in the earth, would not be and could never be contented without the home. Their hearts, their feelings, their minds, their desires would naturally trend toward the building of a home and family and of a kingdom of their own; to the laying of the foundation of eternal increase and power, glory, exaltation, and dominion, worlds without end.

"Love at Home" has been a beloved and popular number in our Latter-day Saint song collections for over fifty years without giving the name of the author or composer. It has been sung around the fireside and the campfire, in the Sunday Schools and Mutual Improvement Associations without honoring its fatherhood. I have searched many books in many libraries to find its author and origin.

By GEORGE D. PYPER

*General Superintendent, Deseret Sunday School Union Board and First Assistant Chairman of the Church Music Committee*



"LOVE AT HOME"  
Words and Music by  
JOHN HUGH MCNAUGHTON

THERE is beauty all around,  
When there's love at home;  
There is joy, in ev'ry sound,  
When there's love at home.  
Peace and plenty here abide,  
Smiling sweet on ev'ry side.  
Time doth softly, sweetly glide,  
When there's love at home.  
Love at home, Love at home  
Time doth softly, sweetly glide,  
When there's love at home.

In the cottage there is joy,  
When there's love at home.  
Hate and envy ne'er annoy,  
When there's love at home.  
Roses bloom beneath our feet,  
All the earth's a garden sweet,  
Making a life of bliss complete,  
When there's love at home.  
Love at home, Love at home,  
Making life a bliss complete,  
When there's love at home.

Kindly heaven smiles above  
When there's love at home.  
All the world is filled with love,  
When there's love at home.  
Sweeter sings the brooklet by,  
Brighter beams the azure sky,  
Oh, there's one who smiles on high,  
When there's love at home.  
Love at home, Love at home,  
Oh, there's one who smiles on high,  
Where there's love at home.

Recently in the Los Angeles Public Library I found what purports to be the true story of its birth. It was written by John Hugh McNaughton, scion of a Scotch family residing in Caledonia, New York. In the store of a well-known music publisher, a number of customers were seeking a song that had been rendered at a concert the night before. Among them was a tall, slim young man, walking up and down with his arms folded. He approached the manager and asked the usual price for the manuscript of a song such as these people were buying. The manager replied that it would cost a great deal for a song that would make people cry, as that one did last night, but that not one song written in a hundred makes such a hit.

"Ah, indeed," said the young man.

A FEW days later the publisher received the manuscript of a song with this note: "That other song I gave you. If you want this one the price is named on the cover." The price was outrageous, but it was paid. The song was "Love at Home," and the young man was John Hugh McNaughton.

Mr. McNaughton's verses caught the fancy of Henry W. Longfellow, who wrote him that his poems had touched him very much. Tears fell down his cheeks, he said, as he read them.

Four hundred fifty thousand copies of some of Mr. McNaughton's songs were published, among them "Belle Mahone," a popular ballad of the 'eighties.

The charm and simplicity of McNaughton's "Love at Home" are revealed in each of its four stanzas. It needs no analysis. The love that sanctifies the home is engendered by confidence, kind words, tolerance, the helping hand, willingness to give and serve, by upright, honorable living; by cleanliness, beautification, care of the body; and above all, by the love of God. Such a home in hovel, cottage or marble hall is a joy ineffable, and brings heaven a little nearer to this strife-torn world.

# DOLLING UP *The* DOORYARD

By JAMES M. KIRKHAM

*Of the Church Beautification Committee*



AN EXAMPLE OF EFFECTIVE FRONT YARD LANDSCAPING IS SHOWN IN THE HOME OF BISHOP LE GRAND RICHARDSON. NOTE HOW THE GARAGE HAS BEEN MADE A PART OF THE HOUSE.

To have attractive and well-arranged home surroundings is the ideal of every alert home owner. Trees, shrubs, lawns, and flowers are very much a part of the home, and mirror the pride of the owner.

"I like to see a man proud of the place where he lives so that his place will be proud of him." So stated Abraham Lincoln many years ago.

It is the desire of the Church Improvement and Beautification Committee that through its campaign of home beautification all the homes of our members will reflect the high standards and ideals of our Church.

There is a sense of satisfaction in knowing that you have improved and beautified your home and surroundings and in this way have added to the beauty of the community. To do so is an expression of civic pride.

Possibly nothing in later life holds the affection of children to their old homesteads as the trees under which they used to play, the flowers and shrubs which they helped to plant and enjoy. The impressions that children obtain from the home and its surroundings are not only pleasant memories, but they are a stabilizing influence throughout life.

Just how to "doll up the door-yards," to beautify and to landscape the home grounds, is a question that many are asking. The development of beautiful home grounds begins with the location of the house. In most cases this has

been done, so we have the problem of making the most pleasing and practical use of conditions as they exist. In order to beautify and landscape city or rural home grounds, plans should first be made. These need not be elaborate or complicated. The home owner should put on paper the picture he would like to create.

Expert help in landscaping is always desirable; however, the lack of this help should not stop an individual from doing what he can himself. Helpful ideas may be secured by study and observation, by careful perusal of catalogues, magazines, books, and bulletins. Decide what you want done by locating on paper all divisions of the grounds and where you want to plant certain trees and shrubs. The correct placing

THIS "OUTDOOR LIVING ROOM" IS TYPICAL OF THE CURRENT TREND IN INFORMAL BEAUTY AND COMFORT.



of walks, drives, buildings, and fences to harmonize with the surroundings are important. Working with a plan prevents waste, both of effort and material. The time and effort spent on planning home grounds will be well repaid because of the pleasure which well-planned and well-kept grounds bring to those who participate.

When making plans for the improvement of outside areas of our home grounds, they should be treated as outdoor rooms, which they really are—some for service and convenience and others for enjoyment—but all should be made usable and useful for all the family.

## STYLE

There is a tendency to classify styles of gardening as "formal" or "informal." The informal style is sometimes called the "natural," as expressed in irregularly curved lines. It is the most economical in first cost and easiest to maintain. It is adapted to the needs of the small city or farm home. For large gardens or estates and parks, the formal style is frequently used. This consists of symmetrical or balanced areas, carefully planned grades and terraces, clipped hedges, with some architectural embellishments such as large vases and statuary.

## DIVISION OF GROUNDS

The home grounds divide themselves into three divisions: the public area which has been known as the "front yard," the private area, sometimes called the outdoor living room or "back yard," and the service area.

Often there is need of some substantial material to separate these areas. Walls, fences, or lattice can make such a division or it may be done in part or entirely by the use of plant material such as vines, shrubs, and small trees. When a tall division of planting is used, small bushes and perennials will make a pleasing finish in front of such a planting.

## PUBLIC AREA

In the front door-yard or public area there should be a smooth open expanse of unbroken lawn, bordered by flowers with shrubs and trees in irregular groups. Around the base of the house

(Continued on page 425)



# SUCH A YOUNG MOTHER

A SHORT  
SHORT  
STORY

By CHRISTIE LUND COLES

CLEMISE WAITED BREATHLESSLY,  
HEARD A BRITTLE LAUGH AND  
THE MOCKING WORDS, "OH, I  
THINK SHE IS JUST TOO CUTE."

"Don't tell me Bill's old enough to be having dates?" Jessica Worthen exclaimed, incredulously.

"Seventeen," Clemise told her; "and you should see him. Six feet if he is an inch. A regular young viking. It doesn't seem possible. I suppose I should sit around looking like Whistler's 'Mother' . . . ."

THE young people were scattered about the room. It was fun to see how cute Bill was with his own friends, how gracious. But one girl was receiving too much attention from him. Why? She was not studiously attractive. Her hair hung about her shoulders in a profusion of unconcern. There was no magic about her, no mystery. She was talking with him as casually as if he were another girl.

Clemise fairly glided up to them to inquire, "And whatever are you two discussing so seriously?"

The girl replied quickly. "We were discussing aviation. We're both going in for it."

"Oh, don't tell me. That's no place for a girl, my dear. Nor a boy, either—if the boy happens to be mine." She said the last softly, standing on tip-toe to plant a kiss on Bill's square, smooth chin.

He flushed darkly, but she went off gaily. A small group was about the piano and she stopped to take one lad's arm and say, "My word, will you look at those eye-lashes." When the others laughed, she added, "I dare say if I were a few years younger . . . ."

She started toward the kitchen but decided she needed air, so stepped out onto the porch. It was a heavenly night, all blue and silver and alive. Young, as these boys and girls were young—as she, too, was young.

She had been their age when she had met Stu. Strange how much like him Bill was—serious, quiet, unpredictable. He had been ten years older than she. He always said to her, "You're just a baby. You'll never be old. You'll always be as young as you are at this moment."

How good it had been, having him, and how alone she had felt when he died after a brief illness. But she had kept her chin up, kept young and gay as he would have wanted her to do . . . .

Her thoughts were interrupted by the sound of voices near the window. It was *the girl*—Ann, she believed they called her—and another girl. The latter was asking, "How do you like Bill's mother?"

Clemise waited breathlessly, heard a brittle laugh and the mocking words, "Oh, I think she is just too cute."

For a moment Clemise couldn't move, then almost without volition she ran swiftly down the veranda and entered the house by another door. Once inside she stood trembling, shaken. She tried to tell herself that the girl could have meant it as a compliment. Oh, but she had used the same words herself, knew the inflection in the voice, the sarcasm. But how dare she? And in her own home?

The little snip was probably jealous of her. Women always were. But to think that Bill liked her. . . .

On her way to the kitchen she met Bill. She said, "Hello. I was going to see about something to eat."

"Don't bother, Mom; the crowd wants to move on. We'll get some hamburgers down at Sam's."

She lifted her carefully plucked eyebrows. "Confucius say: Oh-So?"

He grinned: "You won't mind. You look tired and the house is so cluttered with what-nots that they daren't move."

Suddenly she was glad, glad to have them go.

(Concluded on page 424)

CLEMISE DREW pressed a scented tissue to her lips, held it there for a fraction of a moment, removed it, and pursed her mouth to view the effect. Her smile showed her satisfaction with the results of a meticulous application of lipstick.

Standing up, she viewed herself in the very large, modernistic mirror, noted her slim hips, her small waist.

Well, if she did say so herself, she didn't look her age. Forty-two! No one could guess her a day over thirty.

She might be taken for Bill's sister or one of the crowd he ran around with, rather than his mother. Certainly some women didn't take any too much pains to keep themselves up. Their hair was frowzy, their skins neglected. They would never look like this when they were forty-two.

She walked into the living room where some of her friends were waiting for her to go on with them to the theater. She greeted them from the door, "Hi ya." Most of them laughed indulgently; several of them came forward.

"Going on with us?" one of them inquired.

"No. I'm dreadfully sorry but I just learned that Bill is having some friends in tonight. I think it will be sweet of me to stay and get acquainted—as well as to steer them off the Dresden—if you know what I mean."

# Poetry

JULY 24, 1847

*By Ina Jespersen*

Foe this, the weary endless miles,  
The sun and dust of long slow-passing  
months.  
The abandoned shallow graves, the flight  
From home and friends we've loved,  
For this, the fervent prayers around the  
evening fires.  
No! Not here!

Many and long the days before  
Nauvoo had grown too dim for seeing,  
Yet even then, I'd keep remembering  
The fruit I'd left along the shelves,  
The garden earth, all turned,  
My poppies coming up along the walk;  
The crimson rose in peak of bloom,  
(Who lives there now must see, and under-  
stand,  
I never let John prune its wildness back  
To strict conformity.)

"This is the place!"  
My vision is too shortened by the things  
I've known of fertile fields and greenness.  
Forgive my woman's heart—and under-  
stand—  
The nobler dream escapes me—  
You dream of empire; I, a home.

## MY WESTERN HOME

*By P. V. Cardon*

HER valleys a mile above sea-line!  
A mile more her mountains rise sheer!  
Wealth abounds in glorious snow-banks,  
And health in a clear atmosphere.

Warm air from the clean breast of desert  
Rises to peaks capped with snow;  
Then, cooled on the bosom of glaciers,  
Sinks fresh to the valleys below.

Gray-green on blue landscapes, rank sage-  
brush  
Frings tilled fields of farm crops  
On deep, fertile stretches of plow-land  
Wet by cool streams from the "tops."

With unshaken faith in her future,  
Big souls, clear minds, and hard hands;  
With eyes raised to God in the Heavens,  
Toiled strong men, who reclaimed these  
lands.

But much still remains to be done here—  
Ays, much that will measure each man  
As truly as trials of the pioneer trails—  
Youth must further what brave men  
began!

So with sons of our sons and their sons  
Shall the task of state-building rest.  
May the God of these mountains and des-  
erts  
Show the builders the way to build best!

## UNDERSTANDING

*By Inez Ruth Stevens*

How great must be Thy joy to Thee, O  
Lord,  
In wide creation of the universe,  
When I can gather such delight from this—  
The making of a single bit of verse!

## THANKS, GOD, FOR INDEPENDENCE DAY

*By Edna S. Dustin*

WE thank thee, God, for Independence  
Day  
That welcomed orphans here of every  
tongue  
To join the family of the U. S. A.,  
Where the chime of Liberty was rung.

No partiality was ever shown.  
All those adopted share equally her breast.  
What finer love has one great family  
known?  
Whose unity ties states from East to West?  
Help us, her children; let no opaque mote  
Remove that distant sight and blot our  
view:  
Here, Stars and Stripes pulsate beneath  
each coat,  
And You stand near us in Your field of  
blue.



*Photo by Harry Elmore Hurd*

## OLD WAGON WHEELS

*By Hannah S. Burningham*

ROUND after round on their weary way  
The wagon wheels cry out;  
With creaks and groans and slides and  
bumps  
They jostle and lag and pout.

They rumble and roar o'er the flinty ridge;  
They mire in the shifting sand;  
They crush the sage and cactus plants  
To conquer a virgin land.

They slip and slide down the steep hillside,  
Or crash through the deep ravine,  
But their precious load they must safely  
bring  
To yon valley's silver stream.

At night they rest in mud, hub deep,  
Cooled by the valley's breeze,  
But by early dawn they roll along,  
Refreshed, new conquests to seize.

Round after round and day after day,  
They hold till their journey's o'er;  
They carry their precious burden on  
Till it rests at the master's door.

Old wagon wheels, your day has gone,  
And you lie by the way to rot.  
The modern age rolls swiftly past,  
Your service and strength matter not.

But the world owes much to your shriveling  
hulk,  
For the part you have played in the stride,  
And side by side with the Pioneers,  
You may rest with a conqueror's pride.

## PRAIRIE SUNFLOWER LEGEND

*By Josephine Cheney Back*

IN OUR prairie country, this legend doth  
prevail:  
That sunflowers were planted to mark the  
Mormon trail,  
So, others following, these flowers would  
blaze the way,  
A guide to future travelers of that early day.

If that is how they came here, gratitude  
we owe,  
For the cheery blossoms that on the prairie  
grow,  
Like a ray of sunshine in a darkened room,  
They light the dull brown prairie with their  
yellow bloom.

Through the fair Platte Valley, from every  
canyon side,  
They gaily greet the tourists as they motor  
ride,  
Cherish then the sunflowers and the legend,  
too,  
Forgetting not to render thanks where  
thanks are due.

It is a pretty story of a kindly deed that  
grew,  
Multiplied, and scattered by every breeze  
that blew,  
Let us profit by the legend, plant for those  
to come,  
Dropping seeds of kindness as we journey  
onward home.

## MY PRAYER

*By Mabel Jones*

DEAR God,  
The hours are short,  
The days so few!  
Too soon the sun and earth and friends  
Are gone.  
Help me to keep  
Life's brevity in view!  
Don't let me miss  
The glory of one dawn,  
Teach me to live abundantly,  
To do  
Some worthy thing for man to look upon.

## THE SAGUARO

*By Dessie Chesley*

I AM the Saguaro—  
Silent, ageless, and calm.  
I am the sentinel of centuries;  
I know of the life of tomorrow,  
But dwell on the life that is gone.  
I stay while the worlds move past me  
Finding the things they miss.  
They hunt for the dreams of the future;  
I tell of the things of the past—  
Of the hunger call of the coyote,  
Of his mating song in the fall,  
Of birth, of life, and of danger,  
Of pain, of thirst, and of death.  
I am barren, lonely, and ragged,  
Yet beautiful, majestic, brave,  
I am the ruler of the desert;  
I protect, I grant, and forbid;  
I am the spirit of the desert;  
I am the Saguaro.

# Summer Reading for Young Folk

THEY WERE STRONG AND GOOD  
(Written and illustrated by Robert Lawson. The Viking Press, New York, 1940. \$1.50.)

**T**HIS author is the artist who illustrated *Ferdinand the Bull* and *Wee Gillis* written by Munroe Leaf. In this volume, he pays tribute to his grandparents and his parents who helped to make this America what it is today. In the stories of his immediate ancestors Mr. Lawson weaves romance and interest sufficient to hold the attention of children and also that of their parents.

**EIJAH THE FISHBITE**  
(Agnes Sligh Turnbull. Illustrated. Macmillan, New York, 1940. 114 pages. \$1.50.)

**B**ECAUSE the kitten was first seen in the church and because it became attached to the minister's children, it was given the dignified name of Elijah the Fishbite. It wasn't always a dignified kitten (maybe the children were at least partly to blame for this), but it was always an adorable creature and so it quite captured all the congregation, many of whom were prepared to dislike any-and every-thing. The adventures of the four children and Elijah the Fishbite will long be remembered by young readers.

**THE MIDDLE BUTTON**  
(Kathryn Worth. Illustrated. Doubleday, Doran and Company, New York, 1941. 274 pages. \$2.00.)

**T**HE story of Maggie McArn, the thirteen-year-old girl who wished so ardently to become a doctor, will hold a world of interest for young girls of high school age. In the 1880's, she found it difficult to persuade her parents that even if she was a girl she should be allowed to get an education. But at last things came her way and it was possible for her to get her much-desired medical training. There was a bit of romance on the way, however, and we wonder whether Marshall Elliott could cling on long enough to win the ambitious Maggie.

**BLUE WILLOW**  
(Doris Gates. Illustrated. The Viking Press, New York, 1940. 172 pages. \$2.00.)

**T**HE only beautiful thing that Janey Larkin had was a willow plate that had been her grandmother's and her mother's and now was hers. Until she had a regular home again, she couldn't put it out where everybody could see it. That time did come, and Janey with her little Mexican friend, Lupe, rejoiced in the lovely new home that was built so that Janey and her father and Mom could stay as long as they wanted in the place where they had moved.

**HOBNAILED BOOTS**  
(Jeanette Covert Nolan. Illustrated. The John C. Winston Company, Philadelphia, 187 pages. \$2.00.)

**A**LTHOUGH this is a novel for boys and girls in their teens, it is based on historical information contained in George Rogers Clark's *Memoirs* and letters; on Joseph Bowman's letters and journal; and William H. English's *Conquest of the*

By MARBA C. JOSEPHSON

**NORTHWEST.** The trouble—or shall we call it adventure?—all began when thirteen-year old Dan Ballard made up his mind to trade off his hard-caught furs for a pair of hob-nailed boots.

This story of the Revolution as it extended into the Ohio valley and particularly Kaskaskia makes exciting reading.

**AN EAR FOR UNCLE EMIL**  
(E. R. Gaggin, Illustrated by Kate Seredy. Viking Press, New York, 1939. 238 pages. \$2.00.)

**T**HIS truly unusual story of a little Swiss girl, Resi; or Gigl, the goose; Peter Kirchli, a little Swiss boy; and most especially of Uncle Emil, the Swiss boy doll who undergoes such a marvelous transformation—should make engrossing reading for children from eight to twelve. And then there is also the question of Angela, which makes delightful suspense until the very end of the story.

**THE SONS OF VULCAN**  
(Thomas Hibben. Illustrated. J. B. Lippincott Company, Philadelphia, 1940. 259 pages. \$2.00.)

**I**N THIS book the story of metals is intelligently and fascinatingly told. As the development of tools use and manufacture unfolds, the reader becomes increasingly certain that progress has followed man's ability to make use of the metals which earth has provided. As the story develops, one cannot help marvel at the magnificence of man, who can take base, crude metals and make them into things of beauty and utility. One cannot help saying with the ancient Egyptian scribe: "Oh, artisan, thou art the perfect man."

**LET'S GO TO THE SEASHORE**  
(Illustrated. Harriet E. Huntington. Doubleday, Doran and Company, New York, 1941. 88 pages. \$2.00.)

**I**N this beautifully illustrated book, with pictures which the author herself has taken, are life stories of the animals which live in and around the sea. Dedicated to all children who have never been to the seashore, the book really becomes a travel book which is of inestimable value and interest.

**THE WHITE ISLE**  
(Caroline Dale Snedeker. Illustrated. Doubleday, Doran and Company, New York, 1940. 271 pages. \$2.00.)

**D**EALING with England as it does, this book gains a timeliness which should make it popular among young folk of high school age. The date, however, is at the time of the Emperor Hadrian, who ruled from 117 to 138 A. D. Lavinia's father had been too outspoken in his adherence to the republic and found himself in some disfavor, not enough to warrant his death, but sufficient to warrant his being sent to the White Isle, England. To assume duty there for the Roman Empire. What Lavinia did there and how love came to her are told refreshingly in this book.

**THE LONELY DWARF**

(Written and illustrated by Rosemary Lamkey. Henry Holt and Company, New York, 1939. 49 pages. \$1.00.)

**T**HIS attractive little story was written by a fifteen-year-old girl, who was born in the Canal Zone of an American father and a French mother. The story is about a little dwarf who had forgotten how to laugh until a bad wind blew a little baby to him. It is the kind of story which children will beg to have read to them time and time again.

**HE WENT WITH CHRISTOPHER COLUMBUS**

(Louise Andrews Kent. Illustrated. Houghton Mifflin Company, Boston, 1940. 317 pages. \$2.00.)

**T**HROUGH the eyes of Peter Aubrey, an English boy who became deckboy on the *Santa Maria*, Columbus' flagship, we learn to respect the great discoverer, who in his singleness of purpose, his loyalty, and his deeply religious nature is worthy of that respect. Peter, who couldn't bear cruelty of any kind, was particularly grateful for the kindness and patience of Columbus.

**ON SAFARI**

(Theodore Waldeck. Illustrated by Kurt Wiese. The Viking Press, New York, 1940. 208 pages. \$2.50.)

**S**AFARI is an Arabian word which means much more than its English definition: a hunting expedition. At least in this exciting book, it means much more than that, for eighteen-year-old Theodore Waldeck had been kept by illness from making the safari with the expedition he had joined. When he recovered he found that, if he were going to overtake it, he must cover hundreds of miles of unknown veldt. Rather than return home, which had been the order of the Duke, who commanded the safari, Theodore started out to join them—and despite all the odds against his doing it, he accomplished his heart's desire, and the promised adventures in African dark lands became a reality.

**LITTLE JUNGLE VILLAGE**

(JoBesse McElveen Waldeck. Illustrated. The Viking Press, New York, 1940. 176 pages. \$2.00.)

**D**OUBTLESS inspired by Kipling's *Jungle Tales*, the author of this book takes as her locale, our own South American jungle and through the native children, Peh-weh and his sister Man-o, tells us about the folklore of our own scene. Into the lives of all readers of this book, whether they are adult or juvenile, will enter a more complete understanding of the animals found in our jungles and the delightful fantasy that abides in the minds of the folk who dwell in them.

Mrs. Waldeck, the author of the book, lived with these people in British Guiana, learned their language, and was adopted into their tribe. She writes a thoroughly delightful story, filled with suspense and interest, which has been well illustrated by Katharina Von Dombrowsky, who has herself dwelt for some time in the South American jungle.



# On The Book Rack

## MAN ON HIS NATURE

(Sir Charles Sherrington. The Macmillan Company, 1941.)

**R**EADERS who are curious about man's inner nature and place in the universe will delight in Sir Charles Sherrington's approach to the subject. This distinguished physiologist, Nobel prize winner and more, insists that mind is different from energy, the mental process from the cerebral process. Man is the crown of living things. Religion and its basis, truth, are the warp and woof of human experience. And "we have, because human, an inalienable prerogative of responsibility," which "we can share . . . only with each other." The argument draws heavily, and in a fascinating manner, for illustrations upon the history of physiology.

It is a profound, austere work, touching greatness, which shows the present drift of thinking toward the spiritual realities of the universe. That we cannot agree with all of the author's conclusions does not lessen the sincerity of his effort.—J. A. W.

## I WRITE IN ANGUISH

(Almo Beals Simmons. The Deseret News. \$1.25.)

**T**HE tragedy of an individual life, as recounted here, gives often the most vivid picture of present European horrors. Johann Berman, young Jewish student of Bratisburg, Czechoslovakia, forms by correspondence an acquaintanceship with the Simmons family of Provo, Utah. He is caught in the convulsions and persecutions preceding the Nazi occupation of the country. Brother Simmons undertakes to bring Johann to America and follows up his purpose with unrelenting vigor, but is defeated by the outbreak of the war. The dramatic succession of letters and telegrams among Simmons, Johann, and friends, not intended for publication, makes the volume an intensely human document and holds the interest to the last.

While tragedy holds the center of the stage, humor is there also, especially in Johann's attempts to write English according to German grammatical construction.

This is a good book for the day. In revealing simply the effects of a rule of evil it becomes a warning to us who slumber sweetly in our democracy.

Profits, if any, from the sale of the book will go to bring Johann to America, should he be found.—A. W.

## THE UNWILLING JOURNEY

(C. P. Lee. The Macmillan Co., New York. \$2.50.)

**G**IVING a clear story of Richard Hanna's childhood, *The Unwilling Journey* presents a very colorful picture. Against the background of Arkansas in the days before and during the '29 crash, it is the story of a typical middle class family. Mrs. Hanna's fight for her son's education, Mr. Hanna's struggle to support his family, and Richard's own battle against the reality of life, all add to the vitality of this novel.

Mr. Lee's descriptive parts are very good. He takes the reader from gloom to light, despair to happiness, and through this medium has created a very intense book.

—D. M. B.

## GEORGE ELIOT AND JOHN

CHAPMAN  
(Gordon S. Haight, Yale University Press, New Haven, Conn., 1940. 252 pages. \$2.75.)

A RATHER Byronic figure was John Chapman, who encouraged Marian Evans, later George Eliot, in her career. In this book, which deals much more with John Chapman than George Eliot, there are interesting sidelights on George Eliot's life inside the Chapman menage and also items dealing with her life with George Lewes. The letters and John Chapman's diaries never before published, cast much light on the literary and social unrest of the period as well as giving information concerning the two leading characters and others whose lives mingled with theirs. The letters reveal that George Eliot's husband, J. W. Cross, suppressed this story of her early

## A MAP OF THE NEW WORLD AT THE CLOSE OF THE NATIVE OR PRE-COLUMBIAN AGE

M. Wells Jakeman, *Itzan Society, Los Angeles, California, 1940*

By Dr. Sidney B. Sperry

**O**NLY one fairly well acquainted with the field can realize the labor and research that have gone into the making of this map by Dr. Jakeman, one of the leading authorities in our Church on Mayan civilization. The map measures two feet by two feet eleven inches and contains an amazing amount of information useful not only to the advanced Book of Mormon student, but also to the anthropologist, sociologist, archaeologist, and historian. It purports to show the state of "Ancient Middle, and Andean South America in the 16th, 17th, 18th, and early 19th centuries" and "the locations of the principal nations and tribes and their political territories, cities, populations, racial types, languages and cultures according to the latest findings of American historical and anthropological research."

The map is a fundamental study, many more of which are needed to produce definitive results in certain areas of Book of Mormon research. The reviewer has not had the time to test exhaustively the map's accuracy, but in those instances in which he did test it, it seemed to measure up well. In a work on such a scale one finds a few things to quibble over, but they are best forgotten when one contemplates the contribution as a whole.

The Itzan Society is to be congratulated on the publication of this map by one of its highly valued members. It is a genuine source of satisfaction to note that an increasing number of brilliant young men (of whom Dr. Jakeman is one) are being raised up in the Church to help solve its problems.

## NEW ORLEANS COOK BOOK

(Lena Richard, Houghton Mifflin Company, Boston, 1940. 139 pages. \$2.00.)

**T**HE author of this book has for many years been a successful cateress in the city of New Orleans as well as teacher in her own cooking school which she opened in 1937. The recipes in this book have been tested by her in both capacities. Although this book does not pretend to be a "cover-all cook book" it is complete with three hundred and thirty-three Creole recipes— even to mixing, timing, and measuring—which should make it complete enough for all who would like to venture into new, appetizing dishes.

The book carries all the standard sections from appetizers right through the rest of the meal, and will certainly call forth the admiration of all members of the household, from the tasting male members to the creative female members of the family.—M. C. J.

## FABLES FOR OUR TIMES

(James Thurber. Illustrated, Harper and Brothers, New York, 1940. 124 pages. \$2.50.)

**T**HOSE who have become acquainted with the rare wit of James Thurber through *The Last Flower*, or *Let Your Mind Alone*, will thoroughly relish *Fables For Our Times* at the same time that some of the barbed morals make them squirm. Written after the manner of and using many of the titles of Aesop, the moral is placed at the end of each story—lest our dull minds miss the point. But the fables are a special joy from cover to cover.

The book includes in addition to the fables, illustrated copies of Longfellow's "Excelsior," Kingsley's "The Sand o' Dee," Scott's "Lochinvar," as well as other well-known poems.

## LEISURE FOR LIVING

(Sydney Greenbie. George W. Stewart, New York, 1940. 284 pages. \$2.50.)

**B**ECAUSE we feel we have so little time for leisure may be the best reason in the world for our reading this book. Mr. Greenbie has analyzed leisure from every angle and had given us some helpful advice.

One statement that should particularly appeal is: "Fun is a means of reconciling our life with our dreams." For Latter-day Saints that is a particularly impressive statement because our leaders have always emphasized that recreation should be a means of furthering our dreams.

Now that the time of greater leisure is approaching, this book will give us all ideas as to what should be done in trying to attain it.—M. C. J.

## KABLOONA

(Gontran de Poncins. Illustrated. Reynal and Hitchcock, New York, 1941. 339 pages. \$3.00.)

**T**HE title means "The White Man"—and the book relates the story of a lone white man who went to live among the Eskimos for fifteen months from the time he left Ottawa on the way in until he returned to Vancouver on his way out.

Into the book, the author has crowded (Concluded on page 421)

# The Church Moves On

## Church Opens Branch in Panama Canal Zone

ESTABLISHMENT of an independent branch of the Church at Ft. Clayton in the Panama Canal Zone was effected in May by Antoine R. Ivins of the First Council of Seventy, recently returned to Salt Lake. Otto Leo Hunsaker was installed as president, with Captain Earl G. Kingdon as first counselor and Wilbur G. Webb, second counselor. The branch presidency can be reached at P. O. Box 1453, Balboa, C. Z.

## B. Y. U. Organizes Emeritus Club

DR. RICHARD R. LYMAN, member of the Council of the Twelve, was elected president of the new Brigham Young University Emeritus Club at a meeting of prominent alumni held May 8. The organization is open to all persons who attended the school during Dr. Karl G. Maeser's administration, 1876 to 1891. Of the five thousand students who attended during that fifteen-year period fifty years ago, one thousand are believed to be still living.

## Pasadena Stake Presidency

ELDER WILLIAM A. PETTIT, formerly first counselor, has been appointed president of the Pasadena Stake, succeeding Bertram M. Jones. Counselors in the presidency are I. Ross Dana and Faun Hunsaker. Reorganization took place at a quarterly conference in May attended by Elder John A. Widtsoe of the Council of the Twelve.

## Branch Organized

CHIHUAHUA BRANCH has been created in the Juarez Stake, with Edgar L. Wagner of Chihuahua, Mexico, as presiding Elder.

## Relief Society Announces Poem, Story Contest

A CENTENNIAL poem and short story contest, one of the many features planned for the hundredth anniversary of the Relief Society in 1942, has been announced. The annual Eliza R. Snow poetry contest this year will be limited to poems dealing with a centennial theme. The short story contest is open to L. D. S. women who have had at least one literary work accepted for publication in a recognized magazine. Stories must deal with a centennial theme and be no more than three thousand words in length. The contest closes October 1.

Cash prizes will be awarded for winning stories and for three winning poems, the poems to be published in an anthology of poems by L. D. S. women which is to come off the press

in December. For next year a special historical issue of the *Relief Society Magazine* is contemplated. The Relief Society already is seeking suitable designs for a centennial insignia.

## Monument Honors Friendly Hopi Indian Chief

ATTER-DAY SAINT colonizers of the desert regions of northern Arizona found a friend in Chief Tuba of the Hopi Indian tribe. He gave them land on which to settle and protected them from hostile Indian attack. Today, in Tuba City, Arizona, settled and named after the famous chief in 1875, a monument commemorates his services and the long record of friendship between the Church and the neighboring Indians.

The marker was dedicated during two days of special services held May 10 and 11 on the campus of the U. S. Indian school in Tuba. Participating were Elder George Albert Smith of the Council of the Twelve and president of the Utah Pioneer Trails and Landmarks Association; George Q. Morris, vice president of the association and general superintendent of the Y. M. M. I. A.; John D. Giles, executive secretary of the trails association and field supervisor of the M. I. A. and Aaronic Priesthood; officers of the Snowflake Stake; and faculty of the Indian school. Eight hundred people witnessed the ceremonies.

Of native red sandstone studded with turquoise and bearing a bronze plaque, the monument was built by Snowflake Stake missionaries, a gesture of appreciation for the services of Chief Tuba, who was himself converted to the Church by missionaries who penetrated Arizona as early as 1850. The chief once acted as scout for Kit Carson on a government exploration trip to Arizona in 1865. It is believed he was born in 1810 and died in 1887.

## President, Sister Grant Observe Anniversary

SURROUNDED by a number of their children and grandchildren, President Heber J. Grant and his wife, Augusta Winters Grant, observed their fifty-seventh wedding anniversary, May 26, with a dinner party in the Lion House followed by a quiet evening at home. President Grant had spent his customary time in the morning in his office attending to Church business.

## Graduates Hear Pres. McKay, Dr. Widtsoe, Elder Lee

MEMBERS of the General Authorities figured prominently in baccalaureate services at three institutions of higher learning as part of the yearly graduation exercises:

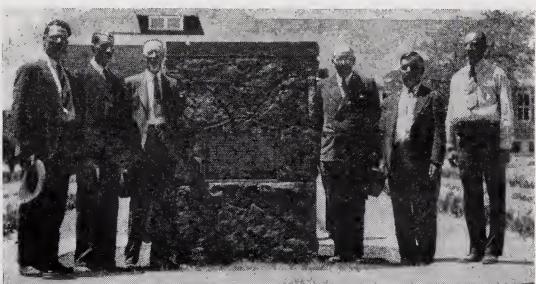
In Logan, on June 1, President David O. McKay addressed graduates of the Utah State Agricultural College. On the same day at Brigham Young University, where, on June 4, Justice George Sutherland of the U. S. Supreme Court, a prominent alumnus of sixty years ago, received an honorary doctor of laws degree, Elder Harold B. Lee of the Council of the Twelve delivered the baccalaureate sermon; and at the University of Utah on June 8, graduates heard Elder John A. Widtsoe of the Council of the Twelve, former President of the U. S. A. C. and of the University of Utah.

Addresses by other General Authorities featured the commencement exercises at numerous high schools, seminaries, and institutes throughout the intermountain region.

## May 19, 1941

President J. Reuben Clark, Jr., dedicated the grounds at the site of a Church Welfare building to be erected for the Parowan Stake.

(Continued on page 418)



Left to right: Saseil Allen, designer and builder of the Hopi Indian mission; S. Eugene Flake, president of the Snowflake Stake mission; Elder George Albert Smith; George Q. Morris, General Superintendent of the Y. M. M. I. A.; John S. Dodson, Instructor at Tuba Vocational and Agricultural high school; and Jacob F. Duran, Instructor at Tuba City Vocational and Agricultural high school.

# Editorial

## Profile of a Century

As another July pioneer anniversary comes upon us, it is of interest to consider the various periods through which the Church has passed in its more than a century of Latter-day history. The early period of restoration and organization in eastern United States brought forth from the heavens such a flood of enlightenment and instruction as to mark it as the beginning of a new era, and in that day strong men rallied to the small but growing Church and devoted themselves to the spread of truth.

Came then the gradual westward movement—more enlightenment from the heavens, growth, persecutions, the foreign missions, the gathering from many lands and climes, the martyrdom, the westward trek, the building of a new civilization in a desert outpost, and continued growth and gathering. The weak fell by the wayside. Only the strong survived, and they clung to the things of God as they toiled with the material things of earth.

A new century came. Frontiers were crowded to the ocean side. Invention and discovery changed the pursuits of men and broke down the barriers of isolation. The world came to "Zion." The "Zion" of the mountains grew beyond her bounds. A world war intruded, to check the influx of peoples from other nations by immigration restrictions. The young men and young women of the Church began to go out for education, for employment, for professional service, for positions of trust; and stakes began to multiply from sea to sea and beyond. A people, driven into a wilderness retreat, had become strong and emerged with the fruits of their beliefs, trusted and respected in all the world by upright men everywhere. And so, from being a majority people in a few communities, we came to be a vigorous minority people in many communities and societies, with influence and good will and welcome in all lands of enlightenment.

Now what? Another world disturbance is upon us. Enlightenment is challenged by force. Confusion crowds in on clear purpose. The most obvious road before all peoples leads down. The prospects are not inviting—but we still have, fundamentally, all that we have ever had—truth, and men and women in all lands who are devoted to it.

One leader in a community has often brought to his way of thinking an effective part of the population. World-reaching movements have frequently been built around a germ of truth, and the faith and purposefulness of one man. Given devotion to a cause, and adding to it the purpose and power of God, the Latter-day Saints, young and old, may still let their influence be felt for good in all of those communities and societies in which they find their living and their fellowship. Nothing has changed, fundamentally, in all this century since the Prophet Joseph Smith uttered these inspired words:

"Ye are not sent out to be taught, but to teach.

Let every word be seasoned with grace. Be vigilant; be sober. It is a day of warning, and not of many words. Act honestly before God and man. Beware of Gentile sophistry, such as bowing and scraping unto men in whom ye have no confidence. Be honest, open, and frank in all your intercourse with mankind."—(*Teachings of the Prophet Joseph Smith*, p. 156. See also D. & C. 43:15.)

—R. L. E.

## Brain Insurance

SOME time ago, the famous character Scattergood Baines made the statement that there was one kind of insurance that should never be allowed to lapse: the insurance on one's brains. He said, furthermore, that the only way one could be sure that the insurance was kept in force was to use them. In these days of ready-made clothes, furniture, and houses, opinions have followed the same tendency and are cut to stock patterns. Too many of us nowadays bow to the ideas and thoughts of others and take too little time to formulate any of our own. The insurance on our brains is in sad need of reinstatement.

To keep our insurance in effect we must be honest in our payments. Honesty is not a relative matter. Like its sister, truth, it is a constant. Although oftentimes we may have a conviction, we dissemble in order to avoid unpopularity. Under these conditions the premium is not truly paid. In addition to honesty, fearlessness is a vital ingredient of the insurance paid on brains. The greatest characters in the world paid their premiums, even when payment meant the sacrifice of their lives for what they honestly thought. Socrates drank the hemlock because he would not retract what he honestly thought; Joseph Smith died at the hands of a mob because he would not deny what he knew to be true; Jesus Christ was crucified because He walked the path He knew He should travel.

The same honesty and fearlessness which constitute the insurance on our brains will also insure our receptivity to honesty and fearlessness on the part of others. While we may disagree with that which others may think, we shall be broadminded enough to listen to their ideas, to discuss them, to allow others to maintain their ideas if they honestly believe them. In fact, if our insurance is kept in force, we shall encourage others to do the same kind of honest thinking that we ourselves wish to do.

One way that we can be sure our ideas are honest is for us to save from our busy days some time for solitude. We need some time to be alone in order that we may think deeply and fully, eliminating from our thinking that which seems to have been the product of other folk's bias or narrowness and incorporating into our thinking all things that are true and worth while in making a fuller life.

In this solitude, we shall find also that a Higher Power will help us in our thinking, will heighten our powers of understanding, and will reveal new fields for exploration.—M. C. J.

# EVIDENCES AND RECONCILIATIONS

## xxxix. What Is Evil?

A LIBRARY of books has been written on this subject. Philosophers have exhausted their ingenuity in explaining evil. Nevertheless, Latter-day Saints find the answer to be simple and easily understood.

First, there is "an opposition in all things." If there be a south, there must be a north; if there be light, there must also be the possibility of darkness; if a right side, also a left side; if activity, also quiescence; if good, there must be its opposite, which is evil; and so on with respect to every condition and act of existence. This is much like the positive and negative recognized in all mathematical and scientific work. It is because of this eternal "opposition" that man is able to choose, thus doing good or evil.

This philosophical doctrine is laid down in much clearness in the Book of Mormon. The Prophet Lehi, explaining man's free agency to his son Jacob, says:

For it must needs be, that there is an opposition in all things. If not so, . . . righteousness could not be brought to pass, neither wickedness, neither holiness nor misery, neither good nor bad. . . . And if ye shall say there is no law, ye shall also say there is no sin. If ye shall say there is no sin, ye shall also say there is no righteousness. And if there be no righteousness there be no happiness. And if there be no righteousness nor happiness there be no punishment nor misery. And if these things are not there is no God. And if there is no God we are not, neither the earth; for there could have been no creation of things, neither to act nor to be acted upon; wherefore all things must have vanished away. . . . And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter. Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other. (2 Nephi, 2:11; 13: 15-16.)

Second, man is on earth under a plan provided by God, the Father of the spirits of men. This plan is for the good and welfare of man. The ultimate purpose of the Plan is to enable every person to develop his every power, and thus to progress eternally. Imbedded in every part of the Plan is the right of every man to act for himself, to choose one or the other of the opposites which present themselves before him. If he chooses to do that which is for his welfare, which enables him to progress, he chooses the good. If he chooses that which retards his progress, he chooses the evil. Whatever conforms to the Plan of God for His earth children is good; whatever is in opposition to

the Plan is evil. That is a simple, plain definition of evil.

Third, our Father in heaven, who directs all things pertaining to His children on earth, often deals, and necessarily so with matters beyond the clear understanding of mortal man. Commandments are sometimes given which at least at first, must be accepted through our faith in God and His revelations. In any case, obedience to the will of God is good; refusal to obey the will of God is evil. This is another variation of the definition of evil. In every instance "evil is inverted good or a correct principle made evil use of." (Brigham Young, *Discourses*, p. 106.)

However, there can be, there is, no good or evil, except by the intrusion of an intelligent being possessed of the power and right of free agency. Things and forces themselves are neither good nor bad. It is the act of using them that results in good or evil. A current of electricity is neither good nor evil. Good results, however, when intelligent man uses the current to give light in darkness; and evil results when the current is directed through the human body to the hurt or death of man. Good and evil are not apparent, do not exist, apart from the actions of intelligent man.

Whether the actions of men are good or evil may be determined by their effects on human life, and their conformity to God's will. Warfare, for example, is not for man's good. It destroys life and the products of life. It seeks for good in incorrect manner. It violates the firm commands of God. It is therefore evil. War is not of God.

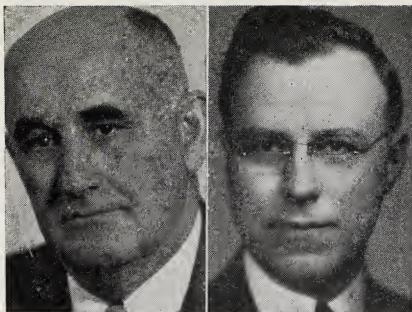
The Prophet Joseph Smith declared that all evil done by man was voluntary. (*Teachings of Joseph Smith*, p. 187.) Brigham Young taught the same doctrine. (*Discourses of Brigham Young*, p. 85.) President Joseph F. Smith (*Gospel Doctrine*, p. 69) and all other leaders of the Restored Church have taught that by the actions of men possessed of free agency, good or evil comes into the world. Thus, the whole question of evil is referred to the will of man. He who desires good, and seeks to become master of his will, will do good; while he who desires evil, and uses his will for that purpose, does evil. Men who love darkness do so because their deeds are evil.

The great discourse of the Prophet Lehi already mentioned sets forth this doctrine in great plainness. Modern revelation is equally emphatic. "All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence." (Doctrine and Covenants, 93:30.)

Evil is with us; it is that influence which tempts to sin, and which has been permitted to come into the world for the express purpose of giving us an opportunity of proving ourselves before God, before Jesus Christ, our Elder Brother, before the holy angels, and before all good men, that we are determined to overcome the evil, and cleave to the good, for the Lord has given us the ability to do so. (Brigham Young, *Discourses*, pp. 107, 108.)

How man may desire good above all else, and so direct his will, is a subject for later treatment.

—J. A. W.



WILLIAM W. SEEGMILLER,  
LEFT, SUCCEDED BY EL-  
BERT R. CURTIS, RIGHT,  
AS HEAD OF THE WESTERN  
STATES MISSION.

## The Church Moves On

(Continued from page 415)

### Western States Gets New Mission President

ELDER ELBERT RAINE CURTIS, second counselor in the Granite Stake presidency, has been appointed to succeed William W. Seegmiller as president of the Western States Mission. Elder Curtis filled a mission to Great Britain from 1921 to 1923 and has served variously as clerk of the Granite Stake, superintendent of Sunday Schools in the Cottonwood Stake, M. I. A. officer, member of the Cottonwood Stake high council, and holder of various Priesthood offices. His wife, Luceal Rockwood Curtis, is a member of the Granite Stake Primary Board. They have three children.

President Curtis comes from something of a missionary family: besides his father, six of his seven brothers have filled missions, and his new appointment makes the third time that two or more of the brothers have been on a mission at the same time.

### Memorial Services Honor Brigham Young

COMMEMORATING the 140th anniversary of the birth of Brigham Young, pioneer leader, governor of the territory of Utah, and second president of the Church, services in the Salt Lake Tabernacle, Sunday afternoon, June 1, featured a talk by Elder John A. Widtsoe of the Council of the Twelve on "The Wisdom of Brigham Young." Elder Preston Nibley delivered a radio address in the evening on Brigham Young.

### New Ward, Branch Leaders Assume Positions

Penrose Ward, Bear River Stake, Jesse Peterson succeeds Merlin Grover.

Blackfoot First Ward, Blackfoot Stake, Howard W. Anderson succeeds James H. Yancey.

Perry Ward, Box Elder Stake, P. Douglas Quayle succeeds H. Eugene Perry.

North Logan Ward, Cache Stake, Victor E. Israelson succeeds John H. Kemp.

Clawson Ward, Emery Stake, Calvin C. Jensen succeeds A. Ludean Cox.

### Bishop's Building Expands Facilities

CONVERSION of the fourth floor of the Bishop's Building, headquarters of the Presiding Bishopric in Salt Lake, into offices to accommodate expanding needs is now underway. The top floor has contained an auditorium used for various Church meetings and social functions.

### James McGuire Passes

JAMES W. L. MC GUIRE, 79, prominent Church worker and friend of scores of missionaries to Hawaii during the past twenty years, died May 16 of heart disease at his home in Honolulu. "Brother McGuire," as he was affectionately known, son of an Irish father and Hawaiian mother, became a close associate of King Kalakaua, last sovereign of the Islands, and served as custodian of the Iolani palace. He made an extensive and valuable collection of Hawaiian art and antiques.

As a member of the Church, which he joined in 1921, he made many trips as a special missionary to different parts of the Islands, provided lodgings for numerous missionaries, and assisted them in learning the native tongue. Brother McGuire last visited Salt Lake in the summer of 1940. (Reported by Roscoe C. Cox.)

### April 26, 1941

William L. Hansen, 73, patriarch of the Chicago Stake, former bishop of the Sugarhouse Ward, and prominent business man in Salt Lake and Chicago, died in Chicago. He held numerous Church positions.

### May 13, 1941

President and Sister James Judd returned to Salt Lake following their release from the Australian Mission.

Lewis A. Ramsey, 66, noted portrait



Photo Courtesy Salt Lake Tribune.

GENERAL BOARD OF THE PRIMARY ASSOCIATION AT JUNE CONVENTION  
First row, left to right: Katherine S. Bennion, Leah A. Lloyd, Adele C. Howells, May Green Hinckley, Janet M. Thompson, Elba P. Larson, Vesta E. Anderson.  
Second row, left to right: Berneice A. Ivory, Phyllis L. Leishman, Fern C. Eyring, Grace D. Wahlquist, Olga C. Brown, Vera P. Wahlquist, Margaret H. Stromness, Bessie Jones, and LaDell L. Woolley.  
Absent when picture was taken: Jennie Campbell, Jessie Schofield, Frances G. Bennett, and Ruth W. Higginbotham.

artist and landscape painter, died in Los Angeles. One of his best known subjects is his picturization of the Angel Moroni showing the gold plates to Joseph Smith. Fourteen of his paintings hang in the Salt Lake Temple. His landscape paintings, particularly of Bryce, the Grand Canyon, and Yellowstone, have been widely received.

### MAY 16, 1941

As a member of the National Executive Board, Elder George Albert Smith of the Council of the Twelve attended the thirty-first annual meeting of the National Council of the Boy Scouts of America in Washington D. C.

### Sisters Match Accomplishments

IT MAY not be news that a Mormon girl wins the valedictory honor in a class in which she is the only Mormon. That's what one might expect a Mormon girl (or boy) to do naturally. But when two Mormon girls, sisters, the only Mormon girls in the school, win the valedictory honors on two successive years, (1940-1941) that's news worthy of mention.

Such is the honor won at Bothell High School by the Gates girls—Eloise, 19, and Lucile, 18, daughters of Mr. and Mrs. James Gates, Jr., of Bothell, Washington, whose family numbers seven children. Both girls are outstanding students; they have been active in school journalism, have had verse published in the *Northwest Anthology of High School Poetry*, and have received recognition in the state essay contest as well as the American Youth Forum essay contest of the *American Magazine*. Eloise was born in Smithfield, Utah. Lucile was born in Tooele. Both girls would like to go on a mission.—Mark Hart.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME  
ARRIVED MAY 19, 1941—DEPARTED MAY 28, 1941

First row, left to right: Dean B. Wall, Gloria C. Davis, Carol Lee, Lois Yost, Viola Esplin, Ruth Rickemann, Maydith L. Leonard, John J. Johnson, President Don B. Colton.  
Second row: Ruth Madsen, Elmer H. Anderson, Ottis Corbett, Roba Jardine, Mable Laxman, Bruce W. Hollingshead, David E. Huffaker, Marvin H. Burton.  
Third row: Myron L. Ottey William L. Thomson, Connie Earl, Raulston G. Zundel, Florence Williams, Ella Bradley, Clair M. Tucker, Willard D. Moss, Robert Stimpson.  
Fourth row: Mrs. Gandy, Walter Lee M. Smith, Floyd R. Bingham, Olive Parker, Eva Rasmussen, Johnine Price, Nannie Everett.  
Fifth row: Gerald F. Mabey, Larry Elton Sherwood, Karl E. Fackrell, Catherine Bennett, Wanda Gustaveson, Averill Pugmire, Golda Fauckett, Walter Peterson, Derwood L. Clawson.  
Sixth row: Robert A. Carpenter, Curtis L. Hadlock, June Bunderson, Dean O. Anderson, Arville Peterson, Luella McWhorter, Charles L. Lindholm, Lorraine Larson.  
Seventh row: Vere Peterson, William F. Rigsby, Thurston P. Smith, Claude Hammont, Vinton J. Pearce, James F. Larkin, Ephraim J. Furness, Jr., Richard S. Taylor.  
Eighth row: Phyl N. Hilton, Zell L. Peterson, Lyman C. Hyde, Raymond R. Sitterrud, Marion H. Hill, Vern Besley, R. Lynn Nielsen, M. H. Sessions.  
Ninth row: Verl Abbott, D. McKay Barlow, Don Linford, Edward A. Simpson, Willard D. Stephens, Vene B. Collett, William E. Berrett, instructor.



LUCILE GATES

ELOISE GATES

### Roll Call of Missionaries Released in May

In addition to releases for May, the following list includes those not previously reported:



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME  
ARRIVED JUNE 2, 1941—DEPARTED JUNE 11, 1941

First row, left to right: Roberta Lindsay, Margaret Mackay, Eva Price, Louise Keiser, President Don B. Colton, Arthur Hunsaker, Victoria Rasband Vivian Drage Carr, Samuelson.  
Second row: Joseph G. Crowe, Horace J. Grant, Myrtle Brantham, Pearl Spencer, Anna Luke, Marjorie Smith, Alice Galbraith, G. Conner Green.  
Third row: Frank Lillywhite, David H. Crockett, Beth M. Nielsen, Celeste Dutson, Faye Brown, Fern Nelson, Ruth Stout, Ronald Mottishaw William E. Berrett instructor.  
Fourth row: James R. Kotter, Noel K. Hatch, Hermoine Tracy, Lorna Jenkins, Virginia Stewart, Clifford H. Bingham, S. H. Hinckley.  
Fifth row: C. Shirley Reynolds Franklin S. Gonzalez, Wilford W. Bengtzen, Frances Dalton, Marvin W. Petersen, John A. Soehler, Willis R. Cuter.  
Sixth row: Wendell M. Westover, Fred J. Smith, Dean A. Curtiss, T. Blair Evans, Bruce Gibson, F. Kenneth Feuerstein, R. L. Johnson, S. L. Stoen, Fred Brower.  
Seventh row: Daryl B. Raeseker, Alvin C. Lamareaux, Paul S. Rogers, Roy M. Darley, A. Lynn Lundgreen, E. Norwood Porter, Sherman K. Wiseman.  
Eighth row: Lloyd A. Mecham, A Louis Laney, Karl E. Nash.

*Argentine:* Charles F. Tolman, Lovell, Wyoming; Wendell K. Young, Shelley, Idaho.

*Brazilian:* Max J. Allen, Salt Lake; Orson P. Arnold, Anaheim, California; Jack A. McDonald, Salt Lake.

*California:* George J. Adams, Provo, Utah; Wendell T. Belnap, Hooper, Utah; Henry E. Bird, Malad, Idaho; William H. Edwards, Delta, Utah; Ruth L. Erikson, Rexburg, Idaho; Charles H. Felt, Salt Lake; Franklin W. Graham, Clint, Texas; Bruce M. Heggie, Raymond, Canada; Rex E. Hyman, Ovid, Idaho; Lawrence W. Lynn, Lovel, Wyoming; Elmer R. Perry, Willard, Utah; Ralph J. Richards, Malad, Idaho; Roy S. Thorman, Grover, Wyoming; Earl H. Warner, Spanish Fork, Utah; Delwyn D. Wilde, Jona, Idaho.

*Canadian:* Calbert E. Bingham, Ogden, Utah; Ralph P. Hancock, Ogden, Utah; Elburn W. Kenison, Cowley, Wyoming; Lamont Leavitt, Leavitt, Canada; Sarah Petersen, Venice, California; Wallace S. Tolley, Nephi, Utah; Don W. Zundel, Phoenix, Arizona.

*Central States:* William D. Burns, Gilmer, Texas; Thyge C. Gronning, Delta, Utah.

*East Central States:* Reed W. Benson, Manila, Utah; Max R. Hunt, St. Joseph, Arizona; B. Lucian Jones, Huntington, Utah; Parley L. Koller, Easton, Idaho; Jay W. McEntire, Huntsville, Utah; Cloyd E. Myers, Jr., Ogden, Utah; Lewis M. Rogers, Logan, Utah.

*Eastern States:* Clarence V. D. Brown, Ogden, Utah; Benjamin A. Leatham, Rexburg, Idaho; Leonard F. Ure, Salt Lake; Lilla Fay West, Rigby, Idaho.

*Hawaiian:* William F. Bundy, Mt. Trumbull, Arizona; George A. Gundry, Salt Lake.

*Japanese:* John B. Grant, Los Angeles, California.

*New England:* Ruth May Gibbons, Wanship, Utah; Oliver K. Mesvery, St. Anthony, Idaho; Lois H. Schmid, Montpelier, Idaho; Nellie W. Stoneman, Salt Lake; Stuart L. Tingey, Brigham City, Utah.

*North Central States:* Bermon J. Auger, Preston, Idaho; Owen D. Barnett, Spokane  
(Continued on page 425)

# Homing

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### A FRIENDSMEET

By Edith Lovell

LATTER-DAY SAINTS, let us make our own traditions—develop our own social institutions, according to our convictions and needs, instead of following social leaders in their mad efforts to outclass their competitors by sheer outlay of dollars.

Rather, let our social events be the outward expression of that invisible tie which binds, spiritually, every Latter-day Saint. Let us strive for true good breeding rather than the brittle veneer of pat phrases and stock spontaneity which most adults think oils the mechanism of human relations.

So instead of a "reception" (that word frightens many away) or a "tea" (oh, the odium of a printed account of an L. D. S. tea!) let's have a friendsmeet!

The keynote of a friendsmeet is friendliness, sincerity, and hospitality. The friendsmeet may be large or small, formal or informal.

Large and formal, a friendsmeet might introduce a visiting board member or new officer or other celebrity, or mark an anniversary in which many are interested. Music could furnish a lovely background. The scene might be a chapel, hotel, or a large home. There might be a receiving line.

Small and informal, a friendsmeet might serve as a get-together for just girls, or for boys and girls, or men and women, or it might be a party where one might become more intimately acquainted with a superior officer with whom one will work closely. This would be nicer in a home, or a Relief Society room. I like to see our Latter-day Saint leaders open their homes, clean and shining, to their class members; it makes one think their hearts are open that way too.

At a small friendsmeet, entertainment should be limited to one or two readings, some songs—no continuous program. Let there be mostly good talk, if the guests show an inclination that way. A Latter-day Saint should be witty, well-informed, or sympathetic, or all three.

### Friendsboard

No tea table at our parties! A friendsboard, instead. At a large friendsmeet, where guests stay only a short time, food is served continuously, and is, of course, limited in amount. If the friendsmeet is small, everybody eats at once, as at a buffet meal. Decorate the friendsboard as you wish in keeping with the occasion. Let the hostess, or an older honored guest preside.

**Refreshments**

The food—the most important thing of all! Here is a chance to be really original. The food should be tasty and wholesome; on the filling side if boys are invited. The drinks—a whole galaxy of luscious fruit and milk and ice drinks are just waiting to be invented by our homemakers. Any woman who can't think up a better drink than bitter green leaves dunked in hot water needs a brand new cookbook, one of the modern kind. Let's start filling our extra fruit jars with juices—apple, pear, peach, grape, rhubarb, currant, tomato, plum, and berry juices. Serve the drinks from a punch bowl or glass pitcher in glasses, with lemon, orange, cherry, lime, or mint to garnish.

**On the Book Rack**

(Concluded from page 414)

many of his unusual experiences, pointing out the very marked differences between the white man's living and thinking and the Eskimo's. The vivid descriptions of the author, for instance, his statement on one occasion that his "brain had shrunk to the dimensions of a dried raisin," make the reader share the author's experience. But the intense interest of the book is evoked by the Eskimos themselves: their simple communal living, their faithful tuning in to the radio station VBK, Coppermine, their simple needs and pleasures.

As the author came to the end of his journey, he discovered that he had done what he had feared he could not do: he had learned to think like the Eskimo.

—M. C. J.

**POTTERY MAKING FROM THE GROUND UP**

(York Honore. Illustrated. The Viking Press, New York, 1941. 72 pages. \$1.)

THIS is the kind of book which should be published more frequently, for it tells people how to use their hands—something that is badly needed today. The introduction to the book is particularly stimulating, for the author states that there is need to encourage hobbies, which has been one of the tenets of the Mutual Improvement Association for many years.

In this book, the author describes carefully and illustrates freely that which he describes, until the novice should be able to make pottery with a rather great deal of success—and much satisfaction. He tells how to form the ware, make the kiln, glaze the pottery, fire it, as well as many other features of making pottery. Many people will find this book an incentive to learn a new hobby even if they already have one.—M. C. J.

**A MAN AROSE**

(Cecil Roberts. Macmillan Company, New York, 1941. 17 pages. \$1.00.)

WITH an introduction by Wendell Willkie, this poem by Cecil Roberts was first broadcast over the NBC network on March 30, 1941. It met with enthusiastic response and was published with Mr. Willkie's introduction used as the Foreword.

This is a slim volume well worth adding to the list of books dealing with England's prime minister.—M. C. J.

**Handy Hints**

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

BEFORE sewing on fine fabrics such as chiffon or satin, wash your hands in warm water to which starch has been added. They will be soft and velvety and there will be less danger of catching a thread on a rough place on your hands.—Mrs. R. S., Columbus, Ohio.

To close a stuffed chicken or turkey without having to sew it, stick toothpicks cross-wise in both openings and lace them up with a clean string just as you would lace a shoe. Then after the fowl is roasted, remove the toothpicks and the string will come with them.—Mrs. G. G. G., Oklahoma City, Okla.

One tablespoon of vinegar in two quarts of warm water will make your windows sparkle. The vinegar is not harmful to the hands as many cleansers are.—Mrs. K. H. B., Provo, Utah.

When baking icebox cookies, wrap the roll of dough in waxpaper before putting it in the ice box. When ready to bake, slice dough with a sharp knife through the wax paper. The paper is easily peeled off after cutting and aids in keeping a good shape and also prevents crumbling.—Mrs. W. F. LeB., Barnwell, Alberta, Canada.

**Here's How—****THE EYES HAVE IT**

WHAT about a spang-up, United States trip—without having to worry about where to stay at night, where to eat, and what to omit and what to incorporate? Sounds almost too good to be true—and yet there are such trips, "tailor-made, expense-paid" vacation tours. They leave any time, any day—and all you have to do is to say where you want to go, what you'd like to see, and presto! it is planned, even to sightseeing tours.

Well, good as it sounds, it's better in the seeing. So, in order to be in on the know about these grand old U. S. of ours, you'd better drop a card to us—and see what happens.

**Cooks' Corner**

By Barbara Badger Burnett

**Asparagus and Tuna Salad**

Cut stalks of asparagus the exact height of a ring mold. Cook 20 minutes, adding 2 whole cloves, 2 slices of onion,  $\frac{1}{2}$  teaspoon of salt,  $\frac{1}{4}$  teaspoon of paprika and 3 slices of carrot.

When the asparagus is tender, remove and cool. Bring 1 cup of the remaining liquid to the boiling and pour over 1 pack—*(Concluded on page 422)*

**There's PLUS Value in PAR SOAP**

. . . the soap that soaks clothes whiter . . . makes dishes sparkle . . . and actually helps the hands to softer and whiter loveliness . . . the soap which thousands of women acclaim . . . is now better than ever. with its PLUS values.

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. . . the hand-lotion ingredient which helps keep hands soft and smooth, no matter how often they are in hot, sudsy water.

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FANCY SOLID PACK or READY GRATED  
IN STAR-KIST'S MODERN SUNLIT PLANT

## Cooks' Corner

(Concluded from page 421)

age of salad gelatin. Add 1 cup cold water and let cool until it begins to thicken. Fold in 1 cup of whipped cream. Dip a ring mold in cold water. Place slices of hard cooked egg close together on the bottom of the mold and place the asparagus around the whites. Pour the jelly mixture into the mold and chill until firm. Unmold on a serving plate; garnish with lettuce and mayonnaise, and fill center with tuna fish salad.

### Cheese Souffle

1 tablespoon butter  
1/2 cup flour  
1/4 cup of evaporated milk  
speck of cayenne pepper  
1/2 teaspoon of salt  
3 tablespoons of pimento cheese  
2 eggs

Melt butter, add flour, and when well mixed add the milk gradually. Add the seasonings and cheese. Remove from fire, add the yolks of eggs, beaten until thick. Cool and fold in the stiffly beaten egg whites. Pour into a buttered baking dish and bake 40 minutes at 350 degrees in a pan of water.

### Boston Brown Bread

1 cup white flour  
1 cup yellow cornmeal  
2 cups graham flour  
1 cup molasses  
1 cup raisins  
1/2 teaspoon salt  
1 teaspoon soda  
1 tablespoon boiling water  
2 cups sour milk

Sift all flour and salt together; add the sour milk. Dissolve soda in boiling water and add to the molasses; beat until foamy and add to the first mixture. Add the raisins. Fill greased cans two-thirds full and steam 3 hours.

### Ham Loaf

1 1/2 lbs. of fresh pork  
3/4 lbs. smoked ham  
2 eggs  
2/3 cups soft bread crumbs  
2/3 cup of catsup  
1 cup of cream  
salt to taste

Grind meat twice together; add all ingredients except catsup and mix well. Shape into a loaf and place in baking pan. Pour catsup over top. Bake 2 hours at 350 degrees.

## LETTER FROM BRIGHAM YOUNG TO HIS WIFE

(Concluded from page 405)

done my part for the present. Friday 14, I stopped writing, the boat shook so Wednesday night. I am now in Albany. Left Buffalo yesterday morning, a quarter past eight o'clock a.m. Arrived here half past ten a.m. I left Brother Richards in Buffalo. He was going among the brethren through the west part of New York, to meet us in New York at the conference. I have ridden pretty comfortably but have not slept but very little since Sunday night and am pretty well tired out. Last night I felt for some time as though I had got to get a new constitution [?] or not last long. How I do want to see you and the children. Kiss them for me and kiss [?] twice or more. Tell her it is for me, give my love to all the family. I need not mention

names. I shall start for New York this evening at five o'clock. Shall stay as long as it seems to be necessary and then shall start for [not decipherable] and then attend the Boston Conference and shall make my way homeward as soon as convenient. Write to me at New York and [?] I can hear from you. Don't you want for anything if you can borrow money to get what you want. I shall write about once in two weeks and pay the postage on all the letters I send to you. I shall write to Brother W. Richards [?] After taking a great share of my love to yourself then deal it out to others as you please. For thirty-six hours past I have traveled about five hundred miles.

To Mary A. Young,  
Brigham Young."

## INFRA RED FOR DRAMATIC PICTURES

(Continued from page 408)

amazing sharpness. Even clouds that can scarcely be seen with the naked eye are sharply engraved on the film.

Perhaps the most common use of infra red emulsions, however, is in the field of mountain photography. This film, when employed with a red or deep yellow filter, cuts through haze so remarkably that atmospheric obstructions simply do not seem to exist. Infra red will pierce miles of mountain air and picture sharply objects in the dim distance that could not be seen at all with the eye or even with binoculars.

Infra red film requires quite a long exposure when employed with a dark yellow or medium red filter. With the latter an exposure of about 1/25 sec-

ond at f/5.6 is recommended in bright sunshine. The filter, if sufficiently dark, holds back all of the blue light from the sky, giving clouds a chance to register. True infra red filters, which require an even greater exposure, are almost coal black in color and virtually opaque. For general use, however, this dense filter is not necessary, a light or medium red sufficing. Even then there will be considerable over-correction as compared with ordinary panchromatic film.

Many people refuse to use infra red film, giving several reasons. First, they say it is too expensive. Second, since they have only one camera they do not always want dramatic effects and they dislike to waste the rest of a roll by removing it for replacement by some

## Infra Red for Dramatic Pictures

other type of film. As a matter of fact, infra red is not expensive. It costs very little more than ordinary film—only a few cents. And it can be used just like ordinary film merely by leaving off the filter. The proper exposure is then about 1/100 at f/8 if the light is good. Pictures taken on infra red film without a filter are very similar to those taken with ordinary pan or ortho emulsions. This film is very fine-grained and the development time is short. It requires only ten minutes when souped in D-76, using a tank. Although I have shot many rolls of infra red film, I have yet to see one negative that wasn't extremely fine-grained. This is a great advantage for the user of small film sizes.

## The Shadows Flee

(Continued from page 397)

cross the lake. Soon after this he was accosted by a stranger who asked his name and his whereabouts.

"My name is Parley P. Pratt," he said, "and I have been commissioned of the Lord to preach the restored Gospel to the people in Toronto."

"You are financed by your Church, I suppose?"

"No," Parley answered, "but I have in my possession a promissory note that I am counting on to cover my expenses." He then took a note from his pocket book and read, "He who forsakes father and mother, brethren and sisters, houses or lands, wife or children for my sake and the gospel's shall receive an hundred fold in this life, and in the world to come life everlasting."

The astonished stranger did not speak for a moment, and then he replied, "And that is all the money you have?"

"Yes," said Parley simply.

Then said the stranger, "Here, take this ten dollars; you may need it." Then as if it were an afterthought, he stated, "You know, I have a very good friend in Toronto by the name of John Taylor; perhaps a letter of introduction to him would be helpful." In a moment he had penned a few words on a piece of paper and handed it to Parley with his good wishes for his success. After the stranger had left, Parley bowed his head in thanksgiving. "Surely the Lord God was gracious to be so mindful of him."

**I**N Toronto, Parley encountered great indifference. John Taylor and his wife were kind, but he re-

(Concluded on page 424)

*The "Era" is a message from home and from headquarters. Send it to those who are away from home.*

## In the Good Of Summertime

When the hot summer sun and increased physical activity sap your strength, re-vitalize with eggs—a natural treasure-source of vitamins, minerals and protein. And of course insist upon "Milk White" eggs . . . because of their uniformly high quality and unequalled goodness.



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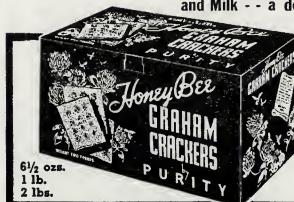
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It's the fast and appetizing way to banish fatigue . . . Honey Bee Grahams and a glass of pure fresh milk. Honey Bee Grahams are extra delicious and nourishing -- baked to a turn with selected flours and plenty of rich fluffy shortening -- sweetened with honey with the tang and flavor the bees capture from the rare Chaparral flower. Try this nourishing combination -- Honey Bee Grahams and Milk -- a delightful pick-up for children or adults!



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## THE SHADOWS FLEE

(Concluded from page 423)

ceived little encouragement from them. The clergy absolutely refused him hospitality and denied him any opportunity to preach in any of their houses or congregations. The courthouse and market place were likewise closed to him. Parley thought of Brother Kimball's prophecy, "There thou shalt find a people prepared for the fulness of the Gospel and they shall receive thee and thou shalt organize the church among them." Yet he had exhausted his every power and influence without effect. He sought the Lord in prayer and pleaded with Him to open one effectual door so that his mission in that place might be fulfilled. He then went to the home of John Taylor for the purpose of securing his baggage. While there a lady by the name of Mrs. Walton entered the house. Mrs. Taylor was soon in conversation with her and Parley overheard the following:

"Mrs. Walton, there is a gentleman here from the United States who says the Lord sent him to preach the Gospel, and yet he has applied in vain for an opportunity to fill his mission. He is now preparing to leave; he may be a man of God; I am sorry to have him depart."

"Indeed," said Mrs. Walton, "I now understand my feelings in coming here this morning. I was doing my washing and felt so impressed to leave and visit my sister who lives on the other side of town that I left it half finished. As I passed your door I felt that I should come in, but I thought I would come in on my way back, and I went on for two blocks and so strong was that impression that I turned around and came back, and now I am glad I did. Tell this gentleman that he has a home at my house as long as he wants to stay there and two large rooms to preach in."

Parley in the adjoining room raised his eyes to the heavens. "My prayer has been answered. Thou hast opened the way before me. Give me power that I may make the most of this opportunity."

From this small beginning, interest in the Gospel enveloped the whole community—many were baptized and the Church was organized in that part of God's vineyard.

Months passed and Parley's anxiety over the welfare of his wife increased. At last he felt that his

mission in that city was completed and he announced that the following week he would leave for home. As he bade his friends goodbye, many bank bills were secretly pressed into his hands, enough in fact to pay completely all of his debts upon returning home.

Thus we find that the prophecy given by Brother Kimball had been literally fulfilled except for the promise of a son, and Thankful, during the weary months of Parley's absence, had been preparing for this event. When Parley arrived he found Thankful almost bedfast; her strength had not increased with the weight of her burden, and as the time drew near Parley was greatly concerned. At last the hour arrived. A son was born. Thankful spoke, "Parley, at last I have given you a son."

"Yes, Thankful, he will be a great comfort to us both."

"To you, Parley. My mission has now been completed."

"Thankful, why do you speak so? Life holds so much for you now, you cannot, you must not give up."

"My wasted body will not permit that I remain. But, Parley, could I hold him in my arms for just a little while? They have been so empty these many years."

Parley took the sleeping child, laid him in the arms of his mother, and then fell in agony to his knees by her cot. "Thy will, O God," he prayed, "not mine be done." New strength seemed to envelop him. He lifted his head. Thankful saw and smiled and motioned for him to take the child. As he did so, he noticed a peaceful calm rest upon the delicate whiteness of her face. For a moment he felt her spirit very near, and almost as if she spoke he heard the words:

"It is the will of the Lord, Parley. May His peace be with you and my son."

"Her son." It was as if new life flowed through his veins. Thankful was not dead. Thankful would never die. Throughout generations to come she would live because of her son. Shadows fled before the brilliant sun that was dawning. Death did not alter their relationship. Thankful would be his throughout the ages. The glory of the everlasting covenant burned into his soul, and peace abode in his heart.

## Such a Young Mother

(Concluded from page 411)

Yes, she was tired. She would go to bed.

But she could not sleep. For a long time she lay staring into the warm night. Then suddenly she switched on the lights, reached for a hand-mirror, and studied herself minutely, carefully.

There were small pouches under her eyes, tiny lines. There were lines from her nose to her mouth, smaller ones from her mouth to her chin. She thought of Bill and his friends somewhere dancing. They were young. And she would never be young again. She was forty-two and she looked it. *She looked it.*

Later Bill came in. He started to go past her room, seemed to wait for her to call and when she did not, came in. The light was still on. She looked at him and saw that he looked strange. She asked, "Bill, what's wrong?"

His mouth set in a grim, colorless line, "Ann and I quarreled."

When she did not speak, he questioned evenly, "Wouldn't you like to know what we quarreled about?"

There was a queer, sick feeling in the pit of her stomach. This was her son—speaking to her like that. She said, very quietly, "No, I don't believe I would."

She knew what they had quarreled about. He had defended her—his mother. But now, he was angry, sorry. And he was hurt. Perhaps he even wanted to hurt her. But she mustn't let him know she knew. She mustn't let him say any of the things in his eyes. Most of all she must comfort that hurt.

She spread her arms out to him impulsively, with emotion which somehow she did not care to control. He looked at her as though he were seeing something in her face he had never seen there before. Perhaps, he had never before seen it so free of all pretense.

Suddenly, he was in her arms and they were both crying. He said, "Gee, Mother. . . ." That was the first time he had ever called her that. It had always been "Mom" or "Mommy."

She held him very close and for the first time in many a year she was utterly at peace.

Forty-two—Fifty-two. What did it matter, as long as the heart and the understanding, and the love . . . were young!

## DOLLING UP THE DOORYARD

(Continued from page 410)

should be appropriate foundation plantings. It is not desirable to cover up the entire foundation of a building with shrubs. Foundation plantings are to make the building seem more at home in its surroundings. There needs to be a relationship between the mature height of the shrub or evergreens used for base planting and the height of the building. Taller houses need taller shrubs; one-story houses look best with shrubs not over six feet high.

### THE PRIVATE AREA

Often the private area is called the outdoor living room. This section should be screened from public view in order to secure privacy. On the edges, or surrounding the open lawn, may be planted trees, shrubs, flowers; a place may be found for arbors, pools, outdoor fireplaces, lawn furniture, and anything that will make this area more useful and enjoyable. Flower beds in this area should be planted along the borders and fences, thus leaving the lawn open and unbroken.

### SERVICE AREA

This area should be screened by plantings or trellis from the public and

private areas. It should be compact and well planned and convenient to kitchen, driveway, and garage. It is that portion of the backyard required for performing the unsightly requirements of a dwelling. In many grounds the back yard must serve for both the living divisions and service area. In such cases, plans should be made to meet these conditions.

### THE LAWNS

The size and shape of the lawns are largely determined after buildings, walks, and drives are located. It is a mistake to plant flower beds or shrubs in the midst of a lawn. These should be placed near the border, and the center of the lawn should be reserved for grass. Such a lawn is more easily cared for and it also gives the impression of greater size to the property. The lawn is the canvas upon which the landscape picture is painted.

The effect of an otherwise attractive front or back yard is lost if it needs some of the simple finishing touches such as trimming of the edges of the lawn, the pruning of shrubs, the destroying of weeds, and any other neglect about the place. We might say that the underlying principles of a well-kept place are cleanliness and neatness.

There need be no hardship involved about any home if every day some attention is given to little details.

The most humble farm or city home can be made attractive, beautiful, and more livable by planting a few shade and ornamental trees, some hardy flowering shrubs, and a border made up of perennials and some annual flowers.

A little money spent for trees, shrubs, and flowers, plus real pride, backed up by much enthusiasm and a good supply of hard work, will bring the desired results in this home beautification program.

There is no mysterious art about home beautification that may be enjoyed only by the rich. Instead, it is a practical program of work which anyone may enjoy and practice successfully around a log cabin, a modest cottage, or a palatial home.

This program of improving and beautifying our homes pays big dividends. It has a real influence upon our lives. Beauty and cleanliness contribute to our happiness and bring contentment and a better place in which to live.

Let all the family join in "dolling up the door yard" and in making the home charming, attractive, and beautiful.

## THE CHURCH MOVES ON

(Continued from page 419)

ish Fork, Utah; Lawrence Blake, Murray, Utah; Samuel H. Brinton, Jr., Idaho Falls, Idaho; Jack Evertsen, Ogden, Utah; Robert W. Gillespie, Los Angeles, California; Leo Van Gray, Pocatello, Idaho; Albert A. Rueckert, Salt Lake.

*Northern States:* Harold L. Bartlett, Zurcher, Montana; Charles E. Bitter, Salt Lake; Keith P. Bodily, Preston, Idaho; Albert V. Brewster, Ferron, Utah; Florence M. Davis, Salem, Utah; Harry A. Niebuh, Salt Lake; Mary Parrish, Petersen, Utah; George S. Shurtliff, Salt Lake.

*Northwestern States:* William J. Harrison, Richmond, Utah; Ardis Jorgensen, Salt Lake; Ray D. Jorgensen, Heber City, Utah; Ross J. Taylor, Preston, Idaho; Mary C. Vander Does, George W. Wilson, Ogden, Utah; Pauline D. Winkell, Richfield, Utah.

*Spanish American:* Robert H. Burton, Salt Lake; Cynth Bluff, Jr., Ogden, Utah; Frances Merrell, Duncan, Arizona.

*Southern States:* Arthur E. Babell, Twin Falls, Idaho; Kenneth K. Barker, Salt Lake; Elvin Boice, Los Angeles, California; Grace Dean, Salt Lake; Loyal Hansen, Preston, Idaho; Harvey R. Johnson, Rexburg, Idaho; Frank Knutti, Montpelier, Idaho; Lawrence N. Nelson, Los Angeles, California; Richard D. Olsen, Neola, Utah; Clarence W. Reynolds, Salt Lake; Ardel Schwendiman, Newdale, Idaho; Donald G. Taylor, Ogden, Utah; Louise Taylor, Farmington, New Mexico.

*Texas:* Helen B. Berrett, Lora L. Huff, Salt Lake; Arvilia Jacobsen, Oak City, Utah; James G. Johnson, Jr., Prescott, Arizona; Mary June Lucier, Bakersfield, California; Eldon A. Peterson, Lehi, Utah; Beth Sheffield, Salt Lake.



MISSIONARIES SERVING IN NORWAY UNDER PRESIDENT A. RICHARD PETERSON BEFORE THE OUTBREAK OF THE WAR. SOME OF THEM SAW SERVICE IN THE BRANCH AT FREDRIKSTAD.

office of an elder. He performed a local mission in Germany a few years ago. He carried a very sweet and joyful spirit with him, the report stated.

The Saints are all very glad that the warm weather is approaching now, because during the winter months they were forced to do without coal and could burn only wood. Some families have had to face the winter months with practically no fire at all. Schools were closed for three weeks during December, 1940, because of the lack of wood. They are all firm in the faith, expressing great thankfulness to the Lord for the numerous rich blessings He has showered upon them during

(Continued on page 433)

# Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—

JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSE, JOSEPH F. MERRILL, CHARLES A. CALLIS, AND SYLVESTER Q. CANNON

## FIRST PRESIDENCY ASSIGNS A PROJECT TO THE PRIESTHOOD

WHAT are the Priesthood quorums doing in our Church-wide campaign for the non-use of liquor and tobacco. From reports received we learn that some of them have done good work. In most cases, however, there is need for intensified efforts and in all cases there is need for continued efforts, to reach the objectives set for us by the First Presidency. This will be clear from a reading of the letter they wrote to the Council of Twelve under date of April 26, 1937, and printed in the *Era*, February 1938, page 105, relative to a campaign throughout the Church for the non-use of liquor and tobacco. From this letter we make the following extensive quotations:

We commend the plan to make this campaign a project for all the Priesthood quorums, both Melchizedek and Aaronic, charging the quorums with the responsibility of (a) keeping their own members free from the vice of using alcohol and tobacco, and (b) assisting all others to do likewise.

Consult the Presiding Bishopric with a view to securing their cooperation and that of the Aaronic Priesthood in carrying out the proposed program.

Auxiliary organizations should give the Priesthood quorums such help in the campaign as may be consistently requested of them by Priesthood quorums.

The preparation and distribution to the various quorums of report blanks upon which shall be recorded, at times designated, the progress of the quorums in the elimination of (smoking and) drinking among their members, will be a helpful and contributive factor in the success of the project.

Regarding officers of quorum disciplining weak and recalcitrant members who persist in the use of intoxicants, we suggest that you emphasize the importance of getting these recalcitrant members into some activity through which they may gain strength to overcome their weakness. The skill of true leadership is shown not in disfellowship or excommunication but in conversion.

Providing the quorums with literature, moving and sound pictures and production machines, and any other facilities and material, we most heartily endorse. We commend you for taking advantage of the moving picture and sound production machines as educational factors in this project.

We cannot think of the nature of the campaign \* \* \* being anything else but educational and spiritual. This it should be in the truest sense of the word. \* \* \*

We commend \* \* \* the adoption of effective measures to counteract the growing evils of intemperance and cigarette smoking, particularly among the young people of our Church. Total abstinence is the best means of securing, maintaining and enforcing prohibition of intoxicating liquors; and abstinence and self-control are fostered by education and true enlighten-

ment regarding the evils of alcohol and tobacco.

May the Lord bless your efforts to the good of the young people of the Church, the State and the Nation. We remain,

Sincerely your brethren,

The First Presidency,  
By Heber J. Grant.  
David O. McKay.

All who are acquainted with the methods of the campaign know that they have conformed to these instructions of the First Presidency.

Brethren, we again remind all quorum officers, Melchizedek and Aaronic, of the obligation placed upon their shoulders by the First Presidency to be active in winning all their addict members away from the use of liquor and tobacco, and keeping them away.

The First Presidency recommended reports. The Council of Twelve has asked and does ask every Melchizedek Priesthood quorum to report quarterly on these matters. Several pertinent questions are printed on the report forms and indicate the information desired. We earnestly ask the officers of every quorum to see that the questions are fully answered.

Brethren, do not grow weary in this work. You have the welfare of precious human souls in your keeping. It is needless to remind you that smokers and drinkers are generally not active in your quorums. One of the greatest blessings you can possibly bring to an addict member is to induce him to become an abstainer. His religious faith will then revive; his interest in Church work will increase; his activity will develop—all to his satisfaction and the joy of his family.

To neglect your addict members is to neglect an important duty. That this is true is clearly evident in the light of the instructions of the First Presidency. They have charged the quorums with the responsibility of keeping their members free from the vice of using liquor and tobacco. Of course, this instruction carries with it the responsibility of first winning addict members to abstinence. No quorum project is more explicitly stated, none more obligatory than this liquor-tobacco project. Let this truth be clearly understood by all quorum presidencies.

The recommended method to use with addict members is the fundamental one employed in all our missionary work—that of personal contact. To be successful, however, it must be wisely and tactfully used and in a spirit of love and helpfulness.

Now, of course, every addict member has some faith in the divinity of this work. This faith can be made the

basis of an appeal to him to be consistent and demonstrate by his conduct that he wants to set a good example and to please the Lord, thus showing himself to be a free man and not a slave. When he rescues himself—which he can do with the Lord's help—he will act like the new man that he is—hold his head up and let his countenance express the glad news that he has whipped his enemy, probably the worst enemy that he has ever had or ever will have. To help an addict acquire such a feeling of mastery and freedom is a service worthy of the efforts of the ablest and most tactful of men. Quorums exist for the good of their members. But they will not function as benefactors to their members unless they are properly officered with brethren alive to their great responsibilities who give themselves whole-heartedly and energetically to their duties of leadership.

Blessings or regrets are the alternatives of quorum leadership. Brethren, let there be no regrets among any of the quorum leaders in the Church!

Joseph F. Merrill.

## NO-LIQUOR-TOBACCO CAMPAIGN

### New Pioneers—On the March

(See also page 399)

THE M Men and Gleaners of the Church, under the direction of the M Men and Gleaner Committees of the M. I. A. General Boards, presented a thrilling program in the Salt Lake Tabernacle, Saturday evening, June 7, 1941, initiating their participation in the Church-wide campaign for the non-use of liquor and tobacco. This great meeting was a feature of the M. I. A. 46th Annual Conference.

The program of the meeting was as follows:

NEXT PIONEERS ON THE MARCH!  
Part I. "Old Pioneers on the Trail"

An original radio drama presented by the KSL Players and broadcast over KSL from 7:30 to 8:00 o'clock. Written and directed by Alvin G. Pack. Presented from the Tabernacle with sound effects and complete broadcast equipment from KSL Studios. A modern broadcast presentation of a typical episode from the experiences of the Mormon Pioneers.

Part II. "Modern Pioneers on the Radio"

Oustanding people of radio, screen, athletics, the professions and industries, joined in the movement for the *Clean Life*, with special reference to the non-use of liquor and tobacco, by adding their encouragement in statements especially prepared for this program.

*Part III. "New Pioneers on the March"*

The youth of the Church enlisted in the army of the *Clean Life*, under the leadership of our standard bearer, President Heber J. Grant. M Men and Gleaners pledged their loyalty to and cooperation with President Grant and the Church in the campaign for the non-use of liquor and tobacco.

Admission to "New Pioneers on the March" was by ticket only. The entire lower floor was reserved for M Men and Gleaners. Tickets had been distributed through stake M Men and Gleaner officers. June Conference delegates, other than M Men and Gleaners, occupied the gallery. Broadcasts of the entire program were carried to the Assembly Hall, where seats were open to the public.

Commemorative medals bearing an engraved likeness of President Heber

J. Grant were presented to each M Man and Gleaner presenting an admission ticket before 7:20 p.m.

Souvenir brochures, containing the pictures of radio and screen stars and other outstanding people who prepared statements especially for this occasion, and marking the beginning of this Church-wide movement of M Men and Gleaners for the *Clean Life*, were available on the grounds for 10c.

This was a memorable meeting. High praise is due those who planned and participated in it.

It is planned to have this new movement spread to all the stakes of the Church. The energy and enthusiasm of M Men-Gleaner groups will have a decidedly favorable influence on the campaign. We give their entrance hearty welcome.

## "NEW PIONEERS—ON THE MARCH"

(See also page 399)

By Alvin G. Pack

**I**MAGINE thousands of young people, in one place, and at one time, in one great voice, pledging their continued adherence to the clean life, including abstinence from the use of liquor and tobacco!

Saturday night, June 7, as a feature of the June Conference of the Mutual Improvement Associations of the Church, the M Men-Gleaners started this great new forward movement with ten thousand young people jamming every foot of the Tabernacle and pledging simultaneously in one ringing, "Aye" their willingness and determination to continue to cleave to their high ideals of the clean life. And now the word goes forth to all the wards and stakes of the Church. The movement has started. NEW PIONEERS are on the March!

Working on the same advertising psychology as the tobacco and liquor companies, the special committee of M Men-Gleaners, sponsored by the M Men-Gleaners Committee of the General Boards and directed by the writer, decided to fight fire with fire by using the big names and faces of the nation's greatest abstainers, in a gigantic panorama of the clean life; by presenting, in many cases through the reproduction of their own voices, statements and testimonies from so many great people and in so overwhelming a manner that there could be no question in the minds of these young people that they need not smoke and drink to be fashionable and up to the minute or to make a success of life.

What do famous people think about cigarettes and cocktails? From the star-flecked realms of radio and moviedom, from the vast field of business and finance, from the Metropolitan and the music and concert halls of the nation, came ringing acclamation that,

despite the claims of the liquor and tobacco companies, one need not smoke and drink to be up to the minute.

Look at the record. It is sometimes difficult to determine who abstains and who doesn't, but a check of the final score will amaze one.

Note the trend in national journalism and you will see that it is becoming even more popular than ever to be an abstainer. Within the last two months newspapers, *The Reader's Digest*, *Saturday Evening Post*, *Good Housekeeping*, *Collier's*, *Liberty*, *Esquire*, *Look*, and many other of the country's greatest publications have carried stories about people who do not smoke or drink. Among these are Thomas J. Watson, the third-highest salaried man in the United States; Emily Post; Gene Autry, famous movie star; Dorothy Kilgallen, Broadway columnist, who, at twenty-seven, earns about twenty thousand dollars a year; Jesse Jones, Secretary of Commerce; Henry Ford; the King Sisters, famous stars of radio; Laraine Day, movie star, and many others. NO! Smart people need not smoke or drink.

As proof, read what follows!

Secretary of State, Cordell Hull, sent this message:

I am greatly interested to learn of your plans for the rally . . . most appreciative of the opportunity afforded me to send you a message . . . We shall succeed if we retain unimpaired the most precious heritage bequeathed to us—an unshakable faith in the everlasting worth of freedom and honor, of truth and justice, of intellectual and spiritual integrity, a triumphant faith in God.

From the Navy Department, Office of the Chief of Naval Operations, came this encouraging note:

The meeting of 10,000 young people in  
(Continued on page 430)

## QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

### South Davis Stake Agricultural Committee Adopt Work Program

By C. Orval Stott, Executive Secretary, Church Agricultural Advisory Committee

**T**HIS South Davis Stake Agricultural Advisory Committee have done a splendid job in outlining a program of activities. They are now busily engaged in executing the program. Committee Chairman Robert G. Harding reports that they meet as a committee at the Centerville First Ward the third Sunday of each month at 2:00 p.m. As a result of this regular meeting, they have been able to make real headway. They work through ward welfare and Priesthood quorum committees.

The program adopted in this stake is arranged in two distinct parts as follows:

#### Part I. General or Long-Time Program

1. To improve agricultural practices in the stake as a whole in all the various phases which this general statement may suggest.
2. To help the individual farmer, dairyman, or fruitgrower to earn a better income from his farm, giving first attention to the needy brother.
3. To assist the stake and ward officials in fulfilling the welfare assignments of the region.

#### Part II. 1941 Program

1. Make a survey of farmers by wards and classify them as follows:  
a. Full-time farmers.  
b. Part-time farmers who make part of their living in other ways.  
c. Persons who make most of their living in other ways but who raise some farm products.  
d. Persons who make their living from the handling of farm products.
2. Arrange for organizing and training of available picking labor from other stakes for harvesting of Davis County crops such as peaches, beans, strawberries, raspberries, cherries, apricots, and peaches.
3. Make a special study of marketing problems for fruits and vegetables.
4. List all idle lands and plan their use.
5. Work out utilization of small plots such as city lots and provide for plowing, cultivating, and irrigation labor.
6. Study special problems such as:  
Market trends.  
Fertilizers.  
Cooperative spraying.  
Pruning and thinning.  
Planting uniform varieties for car lot shipments.  
Milk distribution and control of surplus.  
Box manufacture.  
Developing winter industries.
7. Foster local industries especially those utilizing farm products.
8. Disseminate educational information  
(Concluded on page 442)

## Melchizedek Priesthood Outline of Study, August, 1941

TEXT: *Priesthood and Church Government.*

## LESSON LVIII

## STAKE ADMINISTRATION

(Read chapter 25, pp. 292-300)

- I. Stake organization chart (see text, pp. 292-3)
- II. The term "stake"
  - a. Instructions to the Prophet (Doc. & Cov. 82:14)
    1. Kirtland, 1832
    2. Figurative meaning
  - b. As geographical division: the "borders of Zion"
  - c. As numerical division
  - d. As administrative division: "a strength in government"
- III. The stake presidency
  - a. Personnel: three High Priests, exemplars to the people
  - b. Jurisdiction
    1. Over Priesthood
    2. Over auxiliaries
  - c. Duties: (see text, pp. 296-7; note special responsibility to Priesthood quorums)
  - d. Division of responsibility
    1. Among stake presidency (see text, pp. 297-8)
    2. Assistance from high council
    3. Assistance from special committees from stake membership
- IV. The stake clerk
  - a. Work directed by stake presidency and Presiding Bishopric
  - b. Qualifications: pennant, accountant, faithful, worthy of trust
- V. The high council
  - a. Patterned after first high council in Kirtland, 1834
  - b. Personnel: twelve High Priests
    1. First twelve called by First Presidency or Apostles
    2. Vacancies filled by appointment by stake presidency
    3. Alternates not necessary
  - c. Jurisdiction
    1. Judicial
    2. Administrative
      - (a) Representatives of stake presidency
      - (b) Special committees
      - (c) Voice in selection of bishops, stake officers, establishing policies

## Problems and projects:

1. Have a quorum member plot the chart of stake organization on the blackboard. Note the all-inclusive aspects of stake administration.

2. What is the figurative meaning of the word "stake" as applied to Zion? (See Isaiah 54:2; 3; Doc. and Cov. 101:21.) How fitting is it? Where and when was the first stake organized?

3. Have someone report on your own stake: its history, area, membership, number of wards. Has it ever been divided? What was the newest stake to be organized in the Church? (See "The Church Moves On" department in the *Era*.)

4. Study the division of responsibility among the stake presidency, high council, and stake committees. In how far does it provide for stake needs? What suggestions have you for other distribution of the work?

## LESSON LIX

## STAKE ADMINISTRATION (cont.)

(Read chapter 25, pp. 300-307)

I. Stake Priesthood administration: the

- direct responsibility of the stake presidency
- II. Stake Melchizedek Priesthood Committee
  - a. Purpose: to improve supervision of Melchizedek Priesthood quorums in stake
  - b. Personnel
    1. Chairman: one of the stake presidency
    2. Membership: representative of each order; of each quorum in stake if desired
    3. As many as three high counselors if desired
  - c. Duties
    1. To represent stake presidency
    2. To keep in active and close touch with quorums
    3. To maintain life and activity in quorums
    4. To hold joint monthly union meetings with officers of quorums
    5. To meet weekly as a committee
    6. To engage in leadership training
  - d. A challenge to the wisest and ablest brethren in the stake
  - e. Committee responsible to stake presidency, who in turn responsible to Quorum of the Twelve (analogous to a General Board of the Melchizedek Priesthood)
- III. Coordination of Priesthood and Welfare committees
  - a. In stake: between Stake Melchizedek Priesthood Committee, Stake Welfare Committee, and adult Aaronic Priesthood representative
  - b. In ward: Ward Welfare Committee should act as ward Melchizedek quorum committee for projects of common interest to the quorums and the Welfare program (see chart, text, p. 303)
- IV. Stake High Priests
  - a. One quorum irrespective of number
  - b. From this body presiding officers largely selected
- V. Seventy within the stake
  - a. Supervised by First Council in collaboration with stake presidency
  - b. Local activities supervised by Stake Melchizedek Priesthood Committee
- VI. Elders within the stake
  - a. Stake presidency directly responsible
  - b. Number of quorums according to number of Elders: ninety-six per quorum
- VII. Stake Aaronic Priesthood Committee
  - a. Purpose: enables stake presidency to assist ward bishops in carrying out Aaronic Priesthood program
  - b. Personnel: three or more members of high council, and any others
  - c. Duties
    1. To keep in touch with quorums
    2. To hold monthly meetings
- VIII. Stake Aaronic Priesthood Extension Plan  
(See *The Improvement Era*, April, 1941, p. 234, for present operation of the plan)

## Problems and projects:

1. Discuss the importance of the Stake Melchizedek Priesthood Committee. Have someone present significant points of the "official restatement of Melchizedek Priest-

hood organization," etc., found in the *Era*, May, 1938, pp. 294-297.

2. How can Priesthood and Welfare functions best coordinate as demonstrated in committee activity? Study the charts of ward and stake Welfare committees.

3. In what way does the Council of the Twelve, assisted by the First Council of Seventy, function as a General Board of all the Melchizedek Priesthood?

4. Differentiate between stake quorum organization of the High Priests, Seventy, and Elders. In what way does the stake presidency exercise direct responsibility for the Elders?

5. Have someone present the simplified plan of stake Aaronic Priesthood extension activity as outlined in the *Era*, April, 1941, p. 234.

## LESSON LX

## STAKE ADMINISTRATION (conc.)

(Read chapter 25, pp. 307-315)

- I. Stake patriarchs
  - a. Number determined by needs of stake
  - b. Nominated by First Presidency and Council of Twelve
  - c. Ordained by Council of Twelve
- II. Stake Welfare Committee
  - a. Personnel
    1. Chairman: one of stake presidency
    2. Members: (see chart, text, p. 309)
  - b. Functions
    1. Production
    2. Distribution
    3. Work projects
    4. Social welfare
    5. Rehabilitation
- III. Stake mission
  - a. As completely separate from all other stake work as mission abroad
  - b. Under supervision of First Council of Seventy
  - c. Presided over by stake mission president
  - d. Missionaries not subject to other appointment while serving
- IV. Stake meetings
  - a. Quarterly conference: important in stake government
  - b. Stake Priesthood conferences as needed
  - c. Monthly meetings of officers and committeemen
- V. Auxiliary stake boards
  - a. Supervisory heads of all ward auxiliary organizations
  - b. Qualifications: President Grant's admonition (see text, p. 314)

## Problems and projects:

1. Invite a member of the stake Welfare committee to talk to the quorum about the organization and work of the committee. Have him explain the chart showing personnel and responsibilities found in the text, p. 309.

2. Similarly, invite a stake missionary to tell the quorum about his work in the stake mission. Come to appreciate in what a very real sense he is a missionary and functions as part of a very real mission.

3. What are some of the specific benefits arising out of stake quarterly conferences? How significant are they in stake government?

4. Distinguish between administrative capacity and advisory capacity of stake officers. What role do the stake auxiliary boards play? Cite some of their valuable services. Show clearly their position in stake organization.

# Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

## The Aaronic Priesthood

Sixteenth in a series of articles written by the late Elder Orson F. Whitney of the Council of the Twelve. Published originally in "The Contributor."

FROM this time, Judea was governed by the High Priest, though continuing a tributary province of the Persian empire, and the nations whose dominion superseded that power. The captivity had effectually cured the Jewish people of idolatry. They not only maintained the worship of Jehovah, though, no doubt, at times it was sadly corrupted, but in the second century B. C. fiercely resisted the efforts of the Syrian kings to force idolatry upon them.

The Persian empire having fallen before the arms of Alexander the Great, that conqueror, while besieging the city of Tyre, sent word to Jerusalem to surrender. The High Priest, Jaddua, refused, sending back the answer that the Jews were the faithful subjects of King Darius. Alexander, enraged at this defiance, after taking Tyre and Gaza, set out for Jerusalem to wreak vengeance upon the city and its inhabitants. He was met by the High Priest, clad in his gorgeous robes, and followed by a vast concourse of priests and people, who, under the Almighty's direction had hung the city with garlands, and gone forth peacefully to encounter the Macedonian conqueror. Much to the astonishment of his followers, Alexander, on seeing the High Priest and his train, prostrated himself in the dust before them. Parmentio, one of the Grecian generals, remonstrated with him, whereupon Alexander replied that he did not bow down to the High Priest but to the name engraven on his breastplate, and that he recognized in him a figure which appeared to him in Macedonia, and encouraged him to undertake the conquest of Persia. The above story is told by Josephus, the Jewish historian, and though doubted by modern chroniclers, is quite as

apt to be true as many others even more wonderful, which are accepted without question. Certain it is that Alexander, for some reason, spared Jerusalem and bestowed many important privileges upon the Jewish people.

In the partition of the Macedonian empire, which followed the death of its founder, Palestine passed under Egyptian rule, and



NEWEL K. WHITNEY, SECOND PRESIDING BISHOP OF THE CHURCH

One of the most remarkable experiences recorded in Church history was that of Newel K. Whitney, second Presiding Bishop of the Church. Standing in his store he was approached by a young and stalwart personage who exclaimed: "Newel K. Whitney, thou art the man . . . I am Joseph, the Prophet. You've prayed me here; now what do you want of me?"

This remarkable experience followed the prayers of Bishop Whitney and his wife for guidance in religious matters, and preceded a very close friendship and association in the Church which lasted until the death of the Prophet.

Newel K. Whitney was born February 5, 1795, in Marlborough, Windham County, Vermont. His parents were Samuel and Susanna Whitney, in whose family he was the second of nine children. After residing in Michigan and New York he settled at Kirtland, Ohio, where he entered the mercantile business.

Like many other early Church leaders, Bishop Whitney first joined the "Campbellites." His first contact with Mormonism came through hearing Parley P. Pratt and other Elders preach in Kirtland. He and his wife soon became converts and were baptized in November, 1830. The dramatic entry of the Prophet into the store was the answer to their prayers. The first appointment of Newel Kimball Whitney as bishop designated him as bishop of Kirtland and the eastern branches of the Church.

He directed the establishment of the United Order at Kirtland, as indicated in a revelation given April 23, 1834.

Following many distressing experiences, including seeing many of his associates leave the Church, and the persecution of the Saints in Missouri and Illinois, Bishop Whitney became Presiding Bishop of the Church and played an important part in the migration to the Rocky Mountains. He died September 23, 1850, in Salt Lake City.

under the reigns of the first three Ptolemies enjoyed a continuance of peace and prosperity. So long as the tribute was regularly paid, the kings of Egypt allowed the Jews to manage their own civil and religious affairs, which were now much the same as in the time of the Judges. "The High Priest was the head of the nation, and the chief of the national religion."

During the reign of Ptolemy II occurred the translation of the Hebrew Scriptures into the Greek language, an event which ranks as a very important one in the history of the world, as it prepared the way for the spread of Christianity. This celebrated translation is called The Septuagint, or "The Seventy," from its seventy or seventy-two translators. Ptolemy IV attempted to desecrate the temple by entering the Holy of Holies, B. C. 217, and thereby won the hatred of the Jews. Being frustrated in his sacrilegious design, he retaliated with outrages upon the Jewish inhabitants of Alexandria. This caused the Jews to transfer their allegiance to Antiochus the Great, of Syria. For some time this prince continued the policy of non-interference which the first Egyptian kings had pursued, but toward the close of his reign, being in need of money, he attempted to plunder the temple at Jerusalem. The effort, though defeated, gained him the detestation of the Jewish people. They now began to regret their change of masters.

Antiochus IV was a monster of cruelty and an active persecutor of the unhappy Jews. He sold the High Priesthood to the highest bidder, and then, under pretense of suppressing as a rebellion against himself, the quarrel of the rival claimants for the office, marched to Judea, captured Jerusalem by assault, pillaged and massacred many of the inhabitants, and having shamefully polluted the temple, plucked it of its most costly treasures. He also made strenuous efforts to force the Greek religion upon the Jews, and the cruel outrages perpetrated by him finally roused the oppressed people to a frenzy of patriotic resistance. The Almighty raised up two deliverers, Matthias, a priest, and his warlike son, Judas Maccabeus, who lifted the standard of revolt. Judas repeatedly defeated the Assyrian forces, though they usually outnumbered his own ten to one, and having retaken Jerusalem, cleansed the temple and restored the services. This hero was slain at the battle of Eleasa, where, with but eight hundred followers he all but defeated the Assyrian army, twenty-two thousand strong. This was in the year 106 B. C. Jonathan Mac (Continued on page 430) 429

## The Aaronic Priesthood

(Continued from page 429).

cabaues, brother to Judas, carried on the warfare, and was finally recognized and installed as High Priest and Prince of Judea, and restored to Jerusalem in B. C. 153.

(To be continued)

## Restoration Anniversary Widely Celebrated

**T**HE 112th Anniversary of the Restoration of the Aaronic Priesthood was probably more generally observed throughout the Church than any previous anniversary of this important event. Reports received by the Presiding Bishopric indicate that this annual celebration is now well established throughout the Church, and that each year the attention of many thousands of members of the Aaronic Priesthood is called to this event which marked the restoration to the earth of the authority of the Priesthood.

Typical of the many celebrations throughout the Church were those of Emigration, Alberta, Santaquin-Tintic, Uintah, Roosevelt stakes, reports of which have been received by the Presiding Bishopric.

Alberta Stake conducted its pilgrimage to the Pioneer monument which was erected by the Aaronic Priesthood four years ago on the International boundary line between the United States and Canada at Immigration Gap. The group was accompanied by their venerable Stake President Edward J. Wood, who was one of the speakers. The pilgrimage was one of the most successful in the history of the stake. Prominent among the features of the program was a special flag ceremony in which both the Union Jack and the Stars and Stripes were honored. The singing of "God Save the King" and "My Country, 'Tis of Thee," together with other features tended further to cement international friendship. The honoring of Mormon Pioneers to Canada in 1887 was another important part of the program. A program of sports and picnic completed the program.

Emigration Stake conducted its pilgrimage to the Indian Village at Washakie and to the Utah Agricultural College at Logan. Going and returning, historic features of the route were pointed out. The pioneer town of Corinne was visited and the story of its early history, when it was the third largest city in Utah, was given by President George A. Christensen.

At Washakie, President Thomas W. Richards of Malad Stake, and Bishop Moroni Timbimbo of Washakie Ward acted as hosts. Songs by Indian women and children, and a war dance by Indian boys, members of the Aaronic Priesthood, were featured parts of the program.

Returning, the group visited the grave of Martin Harris at Logan, and then gathered at the cafeteria of the

Utah Agricultural College where 325 members of the party were served dinner. A program of sports was conducted on the College campus, which was followed by a program in the College Assembly Hall.

Prominent among the celebrations in South Sanpete Stake was the Aaronic Priesthood service conducted by members of the quorums under the direction of the bishopric. The program suggested was followed, being supplemented by special music. At the conclusion of the meeting the members of the Aaronic Priesthood who had participated and the members of the bishopric were photographed.

Nine stakes of Utah County joined in the pilgrimage to Palmyra Forest Camp in Spanish Fork Canyon. Some of the larger stakes had as many as 500 boys present.

Highlights of the program included an explanation of the geology of the region by Dr. George H. Hansen of Brigham Young University faculty, and the telling of Indian and Pioneer stories by Scout Executive A. A. Anderson of the Utah National Parks Council.

In the competition for highest total attendance, Santaquin-Tintic Stake won the award banner, having slightly more than 60% of its Aaronic Priesthood in attendance. The award was also won by this stake in 1940. In addition to the Anniversary exercises, a program of games and sports, and picnic lunch were features.

Las Cruces Ward of Mount Graham Stake featured the Restoration Anniversary sacrament service.

## VIEWS OF YOUTH ON LIQUOR AND TOBACCO

FOR the purpose of providing suggestions for use in preparing five-minute talks in the Church-wide campaign of the Aaronic Priesthood for the non-use of liquor and tobacco, additional statements made by young people who participated in an essay contest conducted recently by American Business Men's Research Foundation are printed here.

The ideas of these young people evidently represent the views of young people generally in practically all parts of the country. As they are the views of young people who face the liquor and tobacco problem, they will doubtless be of interest to other young people. While some of the papers submitted condoned the use of liquor for social purposes, the sentiment was overwhelmingly against both liquor and tobacco.

Warren Condrey of Saint Edward, Nebraska, expressed his views in these words:

Our town has sent forth many very successful young men. I like to watch them. I like their pleasant ways—their healthy

bodies—their keen minds. There are in Chicago today a doctor, a musician, an artist, and a T. W. A. pilot all reared in my home town. They earned their success by hard work and total abstinence. When I look at the various specimens preserved in bottles on our laboratory shelves, I am quite sure that I do not wish to "preserve" my stomach with alcohol.

Miss Mary E. Holmes of Eldorado Springs, Missouri, observed in her contribution:

The first thing one should value is health. Intoxicating liquor dulls the mind, causes heart weakness, and in general makes a physical wreck of a person, although it may not always be visible to the public eye. The next thing one should want in life is happiness. In homes where liquor is used there is always unhappiness. Many children are without proper food, clothing, and education because of drinking parents.

One thing a person needs in life is employment—and persons wanted must not use intoxicating liquors, even for help in a saloon. Another thing important in life is social success, which depends on one's standard of living.

(To be continued.)

## "New Pioneers—on the March"

(Continued from page 427)

the famous Mormon Tabernacle certainly should provide a great . . . inspiration to the youth of the country. The habit of clean thinking, clean life, and adherence to the high ideals formed in youth will be a tower of strength to carry on through life.

. . . Harold R. Stark.

J. Edgar Hoover, Chief of the Federal Bureau of Investigation, sent congratulations to the New Pioneers:

In moulding the plastic clay that tomorrow will bear the stamp of an honorable career destined for worth-while endeavor or one doomed to miserable failure, no greater lesson can be taught by those who hold the future of youth in their hands than the principles of moral integrity.

Mr. Henry Ford, a world-famous abstainer who enforces abstinence throughout his vast business enterprises, sent this note:

I send you my greetings. As descendants of the noble bands of pioneers that settled Utah, you have before you one of the finest examples of what faith linked with industry and self-control can do to produce a high personal character and a sound public economy. It is most heartening to know that you . . . are exalting today the virtues of a courage based on faith and a society based on both.

Senator Arthur Capper wrote:

I send my warmest greetings to the youth rally. I know of no better asset of any young man than a clean mind in a clean body. . . . I have passed the three-quarters of a century mark and it is my judgment after these years that narcotics and stimulants dull the mind, weaken the body and blight the soul of those who use them.

Encouraging letters also came from U. S. Senators Rufus C. Holman, Al—  
(Continued on page 431)

# Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

## WARD TEACHERS

**A**ND if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser Priesthood. . . . (Doc. & Cov., 84:106, 107.)

## SUGGESTIONS FOR WARD TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
  - a. With your neighbors and associates?
  - b. With ward, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
  - a. As a member  
Attending meeting, fasting once each month and paying Fast Offering, paying tithe, and participating in ward social functions?
  - b. As an officer  
Setting proper example, attending council meetings, etc.?
3. Are you attending to secret and family prayers?

## Ward Teacher's Message for August, 1941

### WASTE OF HUMAN LIFE AND PROPERTY

**E**ACH year the records show that many thousands of human lives are sacrificed and hundreds of thousands of dollars worth of property is destroyed as the result of traffic and other accidents that could and should have been prevented.

We stand appalled at the loss of life and carnage of war, yet the same loss of life and destruction of property going on all around us has, for some reason, failed to arouse us to the point where proper steps are taken to prevent them.

Three outstanding causes of traffic accidents are: disregard of law, disregard for the rights of others, and disregard for our own safety.

Traffic laws are made to safeguard life and property. When laws are violated, we are inviting trouble. Accidents due to law violation are obviously preventable. Loss of life and destruction of property from this cause cannot be excused.

Selfishness, "bluffing" the right-of-way, failure to yield not only to the rights of others but to observe common courtesy cause a large percentage of automobile accidents. These, of course, could and should be avoided. Why shouldn't the laws of courtesy and politeness apply in operating an automobile the same as in other relationships?

The manner in which many persons disregard their own safety is appalling. Even when violation of the law is not involved nor the rights of others, persons in and out of automobiles take unwarranted and surprising chances with their own lives. Pedestrians are injured or killed in many cases because of pure carelessness. Drivers wreck cars and injure themselves and others because of failure to heed the simplest laws of safety.

An appeal is made to Latter-day Saints to join in a movement to stop this waste of human life and property by observing traffic laws, by respecting the rights of others, by extending courtesy, by being as polite and considerate while in automobiles as out, and by having due regard for our own safety as well as that of others.

Human life is sacred. It should be preserved in every way possible. In this, as in all other things, let us be Latter-day Saints.

## "New Pioneers-on the March"

(Continued from page 430)

bert B. Chandler, Sheridan Downey, and Elbert D. Thomas.

Mr. Walter D. Fuller, famous abstainer, president of the Curtis Publishing Company, and president of the National Association of Manufacturers, wrote:

I have always believed that young men and young women should abstain from any action which might conceivably be unwise. . . .

Dr. Howard A. Kelly, world famous doctor, wrote:

The evils you seek to combat are a part of the great totality of our national sins. We neglect the claims of God to our services. . . . We waste billions for tobacco and liquor. . . . So let us seek grace to measure up to the Biblical claims of God and our Lord, Jesus Christ, beginning with the younger generation in their rejection of alcohol, our most deadly habit, and tobacco, the object of such unparalleled wastefulness. What a nation we might then become! Will the New Pioneers set such an example?

Laraine Day, unable to be present, reaffirmed her continued loyalty to the ideals of Latter-day Saint youth, including abstinence from the use of liquor and tobacco.

Among other famous stars of Hollywood, all of them abstainers, were Miss Sonje Heinie and Miss Jeannette MacDonald. Another one, May Robson, in a recent statement, said:

I neither smoke nor drink! I don't have liquor in the house, nor serve it to my friends. But that doesn't mean I have a dull time.

Gene Autry, famous everywhere for his clean life, sent this personal greeting:

It is with great pleasure that I . . . congratulate the New Pioneers . . . Young people, their aims and ideals are close to my heart. . . . I firmly believe that . . . our country's youth is able to fully appreciate how precious is the heritage left to them by their pioneer forefathers. . . . I know that your youth has even further incentive to guiding its present and moulding its future in the ways of clean, upright living and clear thinking.

And a long list of other famous people—abstainers—sent similar replies, many of them in the form of radio electrical transcriptions. It was thrilling at the great Tabernacle rally to hear their voices enthusiastically commanding the youth of the Church for their wise decision to lead a clean life including abstinence. Among these were many radio stars besides those mentioned above. For instance Rad Rob—(Concluded on page 442)

# Genealogy

## A MODERN PILGRIMAGE

By Helen Ashton Perkes

ONE HUNDRED AND FIFTY MODERN pilgrims from California filed through the holy rooms of the St. George Temple April 10 and 11, and 4,610 ordinances were performed by the workers—more than had been performed in any one day in recent times.

As the last session of the two days' activity came to its close on April 11, 1941, Dr. Edmund C. Crowley saw the culmination of a dream. Almost a year ago a member of the presidency of the Santa Barbara District of the California Mission suggested the worth of an excursion to the temple with 1,000 endowments and 2,000 baptisms as their goal. Dr. Crowley, district genealogical head, seized upon the suggestion and things moved forward. The following captains were assigned:

Transportation: R. C. Bullock, Ventura; Finance: Edmund Crowley, M. D., Santa Maria; Lodging: Virgil Kirkpatrick, Ventura; F. K. Stucki, St. George; First Endowment, Female: Marian Pingree, Santa Barbara; First Endowment, Male: Frank Done, Santa Barbara; President Harold S. Snow, St. George; Temple Clothing: Dora Bradford, Santa Barbara; Ianthe Harper, St. George; Juniors: Edna Crowley, Santa Maria; Donald Seegmiller, St. George; Temple Recommends: Mark Johnson, Ventura; Statistician: Lawrence W. Pingree, Santa Barbara; Invitation to Missionaries: Verna Braum, Santa Barbara; Reporter: Helen Perkes, Ventura; Program: Carl Braum, Santa Barbara; District Genealogical Secretary: Caroline Black, Santa Maria.

Local committees from each branch were assigned to work under the main heads. Scores of letters were sent out asking cooperation and not one of them was refused. One woman wrote sixty-two letters to missionaries inviting them to join the excursion. As a result, several attended, including a past district president and his mother.

Many families were reunited for the first time in many years. One young man wrote his brother who had immigrated to this country with him when they were boys and whom he had not seen in ten years, to meet him at the temple. The brother replied that he would. First brother's reaction: "If my brother can travel 600 miles to see me, surely I can travel 300 miles to meet him." Dr. Crowley's mother and father drove from Idaho to be with him. It was the first time father and son had been through the temple together.

President Snow of the temple reported he was swamped with offers to provide beds in homes; those with no beds to offer were asked to donate money. The morning the excursion arrived, one brother stood up in testimony meeting preceding the first session, promising three beds to any desiring them and with specially ordered breakfast at 6:00 a.m., prepared by himself. Such was the hospitality of the St. George people.

Oxnard, Santa Paula, Ventura, Santa Barbara, Lompoc, Santa Maria, and San Luis Obispo branches comprise the Santa Barbara District, which is approximately 150 miles long. Thirty-five of the one hundred and fifty attending the excursion were Juniors. An interesting itinerary was worked out for them, including baptismal work, a testimony meeting, a tour of historical points of interest, a hike, and a dance.

Behind the glow of this record-making excursion shone the lights of personal and collective growth. The effect of planning for the excursion in the Santa Barbara District showed marked improvement in tithing returns, obedience to the Word of Wisdom, and Priesthood activity, especially among adult Aaronic Priesthood groups where the goal was: "Every man eligible to go to the temple."

In the Lompoc Branch, as in others, cooperation between families was shown in making temple clothing. On week-ends members met to repair automobiles for the journey. Various money-making schemes were devised. Two branches gave dinners for the public to raise funds. Youngsters went out on their own to earn money. One family put away three percent of their earnings for several weeks; one woman saved all her dimes for six months.

Great as the benefits of the St. George excursion were to the district and the branches, they were most marked in individuals. Home life was enhanced; the mother of one little family had prayed many years for the moment when her loved ones would be made hers for time and all eternity. Those who saw her family in the temple knew that woman's joy. In planning the journey, greater love between persons was shown. Some of the Juniors in learning that their attending would deny that privilege to others capable of doing endowment work, willingly withdrew. Individuals whose responsibilities kept them home graciously lent temple clothing. Family and private prayers were increased, manifesting the people's desire to engage in this great temple work. Research was stepped up; hundreds of names were found as a result of dili-

gent and prayerful effort. There was a better relationship between men and employers. Business men courageously requested four days' absence from work. Generally the employee had to explain to his employer the reason he wanted to leave. One man said to his employer: "I'll be a better man in the business if I can have this time off for special activity in my Church. You'll never regret it."

Our Mission Genealogical chairman, Sister Margaret E. P. Gordon, who also joined the company to St. George, rendered kind help in gathering names and solving problems. In a like manner, we appreciate the hours devoted at the Salt Lake Temple Index Bureau to clearing names.

With kindest of thoughts we remember the parting words of President Snow: "You fine people from California should know that these excursions benefit us as much as they do you. We feel an uplift, a stirring from the commonplace—we say that this excursion is the grandest thing that ever happened here."

## CENTRAL STATES MISSION COMPLETES GENEALOGICAL RESEARCH PROJECT

THERE have recently been received, in the Church Archives Department of the Genealogical Society of Utah, 1385 one family group records, beautifully typewritten, from the North Central States Mission. This represents, as nearly as possible, a record sheet for every family in that mission.

This excellent and most commendable result has been achieved under the able leadership of President George F. Richards, Jr., and those working under his direction. He writes:

We are very pleased that we can place for permanent filing such a comprehensive family history of the membership of this mission. May I say that this canvass has embodied fourteen months of persistent and energetic following up of the program originally outlined, and this has been done by and to the very great credit of Elder Roscoe B. Denham, the genealogical representative of this mission. Thanks is also due all the district and branch presidents, the Elders in many instances, and others to whom special appointment has been given from time to time on the difficult cases.

In carrying on this project forms were provided, mimeographed, for use throughout the mission. When the request came for a complete census, we combined the two projects for the gathering of the essential information. As the forms were returned, the census was prepared, and in turn typewritten one family group record sheets were made by our office force, a great deal of work being thereby entailed;

but we are indeed very happy now in the accomplishment and the fact that we can send to the Archives the result of a determined and faithful effort, even though it has some elements within it not yet perfect. We hope that you will feel to accept it for what it is.

I personally am very sincerely grateful to Elder Denham and the office force, and to the many others who have contributed to this excellent project.

We especially appreciate the fact that they have endeavored to secure a record for every family in the North Central States Mission.

This is but one example of the gratifying response made to the request for a copy of the family record of every family in the Church to be sent to the Archives. Other missions and stakes have also done particularly well.

We are happy to acknowledge receipt of the following records from the missions named:

#### SALT LAKE TEMPLE DAILY ENDOWMENT SCHEDULE

1st—8 to 8:45 a. m.  
2nd—9:15 to 10 a. m.  
3rd—11:45 a. m. to 12:30 a. m.  
4th—1:45 to 2:30 p. m.  
5th—3:45 to 4:30 p. m.  
6th—5 to 5:45 p. m.  
7th—6 to 6:45 p. m.

Those going for their own endowments

Northern States Mission.....4,000 records  
California Mission.....2,000 records  
(Including 1,000 from the Southern  
Arizona District)

Eastern States Mission.....500 records  
Southern States Mission.....500 records

From the stakes outstanding achievements have been made by the following:

Rexburg Stake .....2,500 records  
Rigby Stake .....1,000 records  
Cottonwood Stake .....650 records  
San Fernando Stake .....645 records  
Portland Stake .....500 records  
Franklin Stake .....537 records

We hope that all other stakes and missions now engaged in this highly important project will take encouragement from these splendid achievements and press forward in their efforts to complete their project in the near future. By such united efforts we can soon have in our Church Record Archives a complete and legible record of every family in the Church.

may go through with the 9:15 a. m. session (8:45 on Wednesdays) or the 5 p. m. session.

Those who have had their endowments may be married by special appointment.

Sealings for the dead, during the day, are performed with the first two companies. Evening sealings for the dead are arranged for ward and stake groups only, appointment for which should be made at least one week in advance.

Stephen L. Chipman,  
President.

## Music

#### NOTES ON CHURCHWIDE HYMN FOR JULY

NO. 144, "DOES THE JOURNEY SEEM LONG?"

*Words by Joseph Fielding Smith;  
Music by George D. Pyper*

#### NOTES FOR THE ORGANISTS

By Dr. Frank W. Asper

THIS hymn should present no technical difficulties, and most organists should be able to play it with no trouble whatever. It should be performed with a bright registration, using plenty of four-foot stops. The upper note on the bass clef for the word "steep" in the first line of the first verse, should be taken with the right hand, when played on the reed organ, in this way leaving the left hand free to take the two lower notes.

#### DIRECTIONS FOR CHORISTERS

By Lester Hinchcliff

THE text should be understood! It seems a most difficult thing to convince choir singers of the fact that listeners do not have access to words as singers do and are not thinking and feeling as choir members are while singing. In this hymn, Brother Smith's text will be most difficult to understand if the tempo is too fast. And if the five verses are not used, verses 1-3-5 will perhaps be found most practical because of a better unity between text and music. In this, attention is called to the danger of allowing the rhythmic motive used in the first and third measures to influence that one used in the eighth and ninth measures. The half note and two following eighth notes in these latter measures must be sung with full value. And of course the progression of sixths between alto and tenor parts in the last three measures should be stressed as indicated in the notation. This emphasis can be better effected by tenors and altos singing with non-legato style rather than by full voice.

## The Church Moves On

(Concluded from page 425)

these periods of trial and grief.—By Eugene C. Beertsen.

#### March 21, 1941

Martha Jane Openshaw, 79, widow of John Openshaw of Paragonah, Utah, and a member of the original party of settlers who made the trip across the Colorado River at the Hole-in-the-Rock crossing into the San Juan country in 1880, died. She is survived by five sons and daughters, eighteen grandchildren, and two great-grandchildren.

#### GENERAL TEMPLE INFORMATION BULLETIN, 1941

Temple	Baptism	Endowment	Sessions	Calendar
ALBERTA	Tuesday	Wednesday Thursday	Wednesday, 9:00 a. m., 2:30 and 7:00 p. m. Thursday, 9:00 a. m., 2:30 p. m. (Special sessions by request.)	Closes for summer on July 31. Re-opens September 9. Closed Thanksgiving Day, November 11. Closes for year December 18. Re-opens January 6, 1942.
ARIZONA	Saturday	Daily except Monday and Saturday	Tuesday, 8 and 11 a. m. (And 4 p. m. in June). Wednesday, 8 and 11 a. m., 6:00 and 7:00 p. m. Thursday and Friday, 8:00 and 11:00 a. m.; 7 p. m.	Closes for summer on June 28. Re-opens Sept. 16. Closed Novem- ber 20. Closes for year December 20. Re-opens Jan- uary 6, 1942.
HAWAIIAN	Monday	Monday Friday	6:00 p. m. (Special sessions by previous arrangement.)	Closes for summer during Sep- tember. Closes for year De- cember 21. Re-opens January 2, 1942.
LOGAN	Saturday, (Monday— Baptisms and Sealings by appointment.)	Tuesday Wednesday Thursday Friday	Tuesday, 8:00 a. m., 1:00 and 6:30 p. m. Wednesday, Thursday, Friday—8:00, 8:30, and 11:00 a. m.; 1:00 and 6:30 p. m.	Closed for October Conference. Also July 4 and 24. Closes for summer August 4. Re-opens September 1. October 3 and November 27. Closes for year Decem- ber 23. Re-opens January 5, 1942.
MANTI	Saturday, (Other days by special appointment.)	Daily	9:00 a. m. and 1:00 and 6:30 p. m. No evening session on Saturday.	Closed July 4 and 24. Closes for summer August 2. Re-opens September 1. October 3 and November 27. Closes for year Decem- ber 23. Re-opens January 2, 1942.
ST. GEORGE	Saturdays and other days by special appointment.	Daily except Monday.	Tuesday and Friday, 9:00 a. m. and 1:00 p. m. Wednesday and Thursday, 9:00 a. m., 1:00 and 6:30 p. m. Saturday, 11:00 a. m., 3:00 and 6:30 p. m.	Closed July 4 and 24. Closes for summer August 2. Re-opens September 16. Closed Novem- ber 27. Closes Dec. 23 and re- opens December 30.
SALT LAKE	Daily by appointment.	Daily except Saturday.	8:00, 9:15, 11:45 a. m.; 1:45, 3:15, 5:00, 6:00 p. m. Living Endowments and Sealings, 9:15 (8:45 on Wednesdays and 5:00 p. m. on Thursdays). Sealings for dead after first two sessions. Evenings by ward or stake appointment only.	Closes for summer on July 2. Re-opens August 4. Closed Sep- tember 1, October 3 and 4, November 1, 2, 3, and 4. Closes for year December 20. Re-opens January 5, 1942.

# Mutual Messages

## JUNE CONFERENCE

(See pages 393, 394, 398, 399, 426, 427 and 430, for June Conference reports.)

## M Men-Gleaners

W. Creed Haymond, Hazel Brockbank, chairman; Wesley P. Lloyd, Franklin S. Harris, Homer C. Warner, Werner Keipe, John D. Giles, Helena Larson, Florence Pinckney, Aurelia Benson, Marie Walden, Katie C. Jensen, Ileen Waspe.

THE M Men-Gleaner reading course for 1941-42 is a series to be known as readings-of-the-month. The most important reading of the month will be *The Improvement Era*.

The accomplishment to be attained this year is to have M Men-Gleaners become discriminative readers. (For complete analysis of what constitutes a discriminative reader, see M Men-Gleaner Manual, *Hours With Our Leaders*.)

During the three summer months of fun and leisure, we can begin the second of the three projects for the vacation months: an individual one of reading either a classic novel or some assignment from Shakespeare. One of these suggestions should be available in many personal and most public libraries. Have you read the modernized version of *Wuthering Heights*? Have you shaken hands with Dickens again this year? Sidney Carton of *The Tale of Two Cities* is always an interesting companion as is Pip of *Great Expectations* and David of *David Copperfield*. There's *Pride and Prejudice* by Jane Austen about which one business man remarks that he reads it once each year as a matter of business education. There's that most interesting and unable-to-put-down *Forsyte Saga* of Galsworthy which even in its great length is listed first in many persons lists of choice. There are *Adam Bede*, George Eliot; *Richard Feverel*, George Meredith; *John Halifax, Gentleman*, Mulock; *Captain Blood*, Sabatini. If none of these appeals, read something else that you've always wanted to read from literature's classic shelf.

As for Shakespeare try Sonnets 144, 130, 116. Shakespeare's sonnets are among the best in all sonnet literature. You will be sure to enjoy them. Try some of Shakespeare's dramas: *King Lear*, *The Taming of the Shrew*, *Comedy of Errors*, *Othello*, *King Henry V*.

Project number three is a social project, that of buying one book, *Stories of the Great Operas*, by Ernest Newman. Have the M Men-Gleaners in separate M Men meetings or Gleaner

meetings, or in combined M Men-Gleaner summer socials, review an opera once or twice a month. When the Gleaners meet semi-monthly to sew or chat or work on their Treasures of Truth books, one member could prepare a review of one of the operas. In this preparation, some recordings of the opera might also be played. One Fireside group used a complete opera as its program one evening. Some of the returned missionaries might be used in the presentations since many of them may have seen the operas and have programs of them. They can tell highlights of the stage production that the review could not include. Members of the groups could be used to give solos, trios, duets. The groups could learn the songs which are familiar ones and suitable for chorus work. This work should not be made a task, but should be an enjoyable way of spending some of the summer evenings.

So here's to the summer program: *The Improvement Era* (to be read for the message of the Leaders, and according to your own interest), a novel or something of Shakespeare, and an opera.

We promise some interesting reading for the winter months. We see from the calendar that there are western stories, mystery novels, and biography and travel along the road. You'll stay with us, won't you?

## TENTATIVE YEARLY PROGRAM M MEN-GLEANERS' READING

June, July, August: Stories of great operas, *The Improvement Era*, one classical novel or Shakespeare play or sonnets.  
September: Western novel.  
October: Modern fiction or modern non-fiction.  
November: Religious book from our own Church, and the *Era*, *One Who Was Valiant*, Harmer and Spencer; *For This My Glory*, Bailey.  
December: Spiritual: Luke, *The Prophet*, Gibran.  
January: Novel.  
February: History or political.  
March: Biography.  
April: Poetry.  
May: Travel.

## Bee-Hive Girls

Betha Tingey, chairman; Ethel Anderson, Lucy Andersen, Ann C. Larson, Margaret N. Wells, Majorie Ball.

## BEE-HIVE GIRLS

A MORE glorious June Conference for Bee-Keepers was never held than the one this year. The inspiration gained, we hope, will make you more determined than ever to carry on in

the summer. The Honor Badges No. 44 and No. 54, given out to all Bee-Keepers, hold a wealth of material and should be preserved for future reference in ward files. Those who did not get to Salt Lake in June may send for this Honor Badge material at the General Board office, 33 Bishop's Building, for 5c a copy.

If the Bee-Keepers will read the booklet, *Summer Way for M. I. A.* (1941 edition) they will receive help in planning their "Camping." Be sure to send in pictures and items of your activities to the general office.

All wards should be fully organized with enough Bee-Keepers to carry on successfully this Bee-Hive program. Before the time of the stake convention, and they begin soon after June Conference, all Bee-Keepers should be equipped with Handbook and the new Supplement so that they may read them and completely understand their responsibilities. In the past the General Bee-Hive committee has felt that in some stakes it gave such little help compared to what it could, at these conventions, because the wards were not fully organized nor the Bee-Keepers in "readiness." Readiness means that the Bee-Keepers know their assignments, have read the Handbook, and have their problems written out to present to the General Board representative.

The following report was received from the San Francisco Stake. In these stressing times swarms may wish to serve their country by doing this or similar projects.

During the fall of 1940, the local chapter of the American Red Cross Association made an extensive campaign for assistance in the preparation of clothing. With the double aim in mind of filling cells and Bee Lines by learning how to knit and of being of service to the American Red Cross Association, the Bee-Hive Girls of the San Francisco Ward enrolled as members as a group and by the first of January, 1941, completed nineteen sweaters for the Red Cross Association.

At the time we began this project, only one of the girls knew how to knit. The yarn and patterns were furnished by the Red Cross Association, and they also assisted us by making it possible for us to buy our knitting needles at wholesale prices. Each member of the Bee-Hive classes made a sweater.

At the time the finished sweaters were turned back to the Red Cross Association, the Bee-Keeper explained to the women in charge that the girls were only twelve, thirteen, and fourteen years of age and just learning to knit. The Association extended their profound thanks and stated they thought the sweaters some of the best that had been done for them.

The Bee-Keepers of the classes involved are indeed proud of the work the girls have done and the spirit in which it was accomplished.

1. PASADENA STAKE EXPLORER-JUNIOR SWEETHEART BALL HELD IN THE CIVIC AUDITORIUM AT EL MONTE, CALIFORNIA.  
 2. "STATUE OF LIBERTY," THEME OF GOLD AND GREEN BALL OF LAS VEGAS, WARD, MOAPA STAKE.

3. GIRLS OF THE JUNIOR DEPARTMENT AT PASADENA STAKE ANNUAL EXPLORER-JUNIOR GIRLS THEME BANQUET.

4. SISTER MARY MARIE, CHIEF ATTENDANT OF THE GREEN BALL AND HER ATTENDANTS OF THE CHINOOK BRANCH OF THE NORTHWESTERN STATES MISSION.

5. PROUD SIXTH WARD GLEANER GIRLS HOLD NEAR BINDING, WITH STAKE OFFICERS ATTENDING.

6. THEME IDEA FOR THE IDAHO STAKE GOLD AND GREEN BALL.

7. PORTLAND STAKE GOLD AND GREEN BALL.

8. PLEASANT GREEN AND SPENCER WARDS OF OQUIRRH STAKE GOLD AND GREEN BALL AT WHICH SISTER ELLEN MARIE, M. I. A. WOMAN, WHO FOR TWENTY-SEVEN YEARS, REIGNED AS HONORARY QUEEN OF THE OCCASION.

9. QUEENS AND ATTENDANTS OF THE GOLD AND GREEN BALL OF PLEASANT GREEN AND SPENCER WARD, OQUIRRH STAKE.

10. THE GIRLS' BASKETBALL TEAM OF THE M. I. A. OF KUKUAU BRANCH, HAWAIIAN MISSION, HILo, HAWAII.

11. UTAH STATE GOLD AND GREEN BALL PIONEER THEME.

12. THE FIRST BEE-HIVE SWARM PARTY HELD THIS YEAR IN THE QUEENS WARD OF NEW YORK STAKE.

13. UTAH BRANCH GOLD AND GREEN BALL—CALIFORNIA MISSION.

14. TWO JAPANESE GIRLS WHO ARE ABOUT TO BE BAPTIZED BY A MINISTER POSITION AS ATTENDANTS OF THE ISLAND OF KUALI, IN THE TOWN OF KAPAA, T. H., QUEEN AND ATTENDANTS OF THE GOLD AND GREEN BALL HELD IN HAMHAL, MISSOURI, CALIFORNIA, LITER MISSION.

15. JAPANESE MISSIONARIES LABORING ON KAUAI WHO WON THE BASKETBALL CHAMPIONSHIP.

16. BIG HORN STAKE PRESENTATION OF FOUR PLAYERS FROM THE FOUR WARDS LISTED BELOW:  
 a. "WHEELS," BY LOVELL WARD.  
 b. "MAKE ROOM FOR RODNEY," BYRON WARD.  
 c. "THE ROAR OF THE TWIST," LOVELL WEST WARD.  
 d. "SO WONDERFUL IN WHITE," COWLEY WARD.

18. KING AND QUEEN OF NEBO STAKE JUNIOR GOLD AND GREEN BALL—THE KING IS AN HONOR SCOUT AND THE QUEEN AN HONOR BEE-HIVE GIRL.

19. BEE-HIVE GIRLS AND BEE-KEEPERS OF THE NORTH CALIFORNIA DISTRICT, CALIFORNIA MISSION, MARIE C. THOMAS, SUPERVISOR.

20. IDAHO STAKE GOLD AND GREEN BALL, "THE M. I. A. SYMPHONY."



## Another Blue Day

(Continued from page 403)

"But what?"

"But mine's a purty dog."

"So's Tippy. Wanta play?"

"Yeah-but—"

"But what?"

"Mother says not to get dirty. These is my Sunday close."

"Oh, well, goodbyel! Soon's I get some cookies, Tippy and me's going to dig out a gopher in the lower pasture." He disappeared into the kitchen and came back with pockets bulging.

"Goo-by, Buddy! C'mon, Tippy!"

He strode away, whistling.

"Yeah-but—" Buddy started after him.

"Better run back, Buddy. It ain't moral to dig out gophers in your Sunday close!" Rusty said, kindly.

"Yeah-but—I—I can watch!" protested Buddy. "I can watch—an—an—eat cookies!"

The two little boys and the dog climbed over and crawled under the fence, and walked knee-deep through blossoming clover. Golden sunshine

blessed them with its buoyant warmth. Birds trilled in the orchard and cedar woods, and the clover felt cool and damp to Rusty's bare feet. He had hung his sneakers by the strings, to the fence post. Buddy had wanted to take off his shoes, too, but Rusty was adam-

ant on the question of morality. "Yeah—but—" protested Buddy, weakly, and trudged along, fully shod.

"Tippy and me likes to walk up the wash in our bare feet," said Rusty.

"Yeah-but—it's dry, isn't it?"

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## ANOTHER BLUE DAY

(Continued from page 435)

"Yeah—, but the sand and mud tickles!"

Under the Big Pine they rested. Rusty looked up through the dark branches and a sense of the beauty of the day swelled his heart afresh. He felt so full of kindness it hurt his throat.

"I guess it don't hurt to take off Sunday shoes, if your Mom didn't say shoes!" he mentioned carelessly, tossing a pebble to Tippy.

Buddy gratefully stripped off his shoes and socks and wriggled his toes. "Oo-oh, that feels good!" he murmured, lying back on the grass beside Rusty and gazing up at the heavenly patches of blue.

"I know where some dead squirrels is!" Rusty said, after a time. After all, the gopher would keep.

"What they die for?"

"Ate poison grain Ant'ny put out for gophers and coyotes. Ant'ny felt bad. He said he's going to skin them if he gets round to it, fore they smell too bad. He's going to give me the tails."

"Less see!"

Beside the brush fence lay the bloated little bodies of three, beautiful tree squirrels, fairy-like, tiny hands spread toward the poisoned grain they had not lived to finish. Buddy sniffed.

"They smell a'ready!"

"Yes. Maybe Ant'ny won't get to skin them." Rusty was silent, looking somberly at the little victims. "We shouldn't ought to waste those tails!" he said, presently. He began laying the contents of his pockets out on the grass.

The crumbled remains of the cookies, a tangle of string, a peach pit, a bent nail, a small red rubber ball, an elastic band, two safety pins, and a knife with one rusty blade.

"We could take the tails," he suggested, looking speculatively at the knife.

"Yeah—but—"

"I could have one and you could have one and Tippy could have one!"

"Yeah—but—"

"I'll get off mine and Tippy's and you can get off yours." Rusty began sawing away at one of the tails. His little face turned white and the freckles stood out, queerly. His stomach felt strange. He wanted to quit, but he couldn't be a quitter before Buddy.

After a long, nightmare period, the tail came off in his hand. He turned quickly away from the pitifully denuded body.

"Now you get yours."

"Yeah-but, you haven't got Tippy's yet!" demurred Buddy.

"Tippy don't need any. He's got a tail." Rusty, still pale, gazed reluctantly toward the fragrant clover field.

"Hurry up, it's getting dinner time!" Dinner seemed the least desirable thing on earth, at the moment, but he knew Buddy.

"Yeah—but—" Buddy muttered,

weakly, picking up the knife with undisguised reluctance.

"What we going to do with them?" he inquired fifteen minutes later, wiping his hands thoroughly on his Sunday trousers. Rusty had not thought that far, being concerned wholly with forgetting the entire incident, but he could not appear at a loss before Buddy.

"Why—why, wear 'em!" His eyes fell upon the little heap of things from his pocket. He reached out and picked up the safety pins. "Seel I'll pin yours on, and you can pin mine on!"

"Yeah—but—" Buddy looked bewildered, but stood up obediently. Rusty gingerly picked up a tail, and holding it against the seat of Buddy's trousers, began stabbing away with one of the pins.

"Ouch!" Buddy leaped away.

"Come back and stand still, or you can't even have a tail!" Rusty ordered, sternly. Buddy came meekly back.

**A**FTER much nauseating effort, both tails were finally attached, and the boys started back across the field, attended by a jubilant Tippy. They washed their hands long and thoroughly, without having to be told. "Oh, here you are, darling!" Rusty's mother hustled out into the kitchen for another load of food; "just in time for dinner!"

"We'll wait for Ant'ny, Mom."

"Why, how nice of you to offer!" his mother beamed as she heaped a dish with mashed potatoes, "but there's no need, today. Aunt Susy and Mrs. Gaspard didn't come, so there's just room for you and your little friend."

"There's a nigger in the woodpile, when kids don't want to eat!" declared Mamie, sourly, brushing past with a platter of smoking ham. Rusty and Buddy edged quietly in behind her and slipped into the seats allotted them.

Old Mrs. Sims, on Rusty's right, glanced sharply at him, and sniffed. On the other side of Buddy, Miss Ellen Mapes raised her eyebrows. There was a strained silence all along their side of the table. Mommy, from the further end, said brightly, "Well, Cousin Edna, your quilt is nearly done. I hope you're going to like it!"

"Let's hope he'll like it!" giggled Martha Simpkins, looking arch.

"By the way, what does he look like?" Mom asked, passing hot biscuits.

Cousin Edna's long, bony face lighted up. She smiled, bashfully. "Well, he—he's kinda plump—" she began, but Aunt Mandy, her mother, interrupted, "You mean he's fat as a corn-fed hog! And he needs to be—marrying a bean-pole like you! But girls of Edna's age can't be choosy, you know, and he ain't so bad when you get used to him!"

She laughed, and everyone else laughed, too, dutifully. Edna's face turned a painful brick red. Aunt

Mandy's face was red, too, a full, overfed red. Edna looked like a sliver of her immense bulk. She looked down at her plate, and her lip trembled. Rusty saw her desperately winking back her tears. His little heart burned with anger toward the coarse old woman. He looked at Cousin Edna's scarlet face and couldn't eat his fried chicken. He wished Mom would say something kind, but she was telling Gramma Styles her recipe for Spanish pickles. He glanced anxiously round the table. All the ladies were heartlessly eating or talking; no one noticed how hurt poor Edna was.

He cleared his throat and said, very loud and suddenly, "Never mind, Cousin Edna! You're—you're just OK! You been building up your frame. You was fatted up—had some meat on you—why I betcha you'd dress out a good six hundred pounds!"

His brave little voice died away in a painful silence. Cousin Edna's face was redder than before. Aunt Mandy's looked like a turkey cock's. Nobody said a word to break the awful silence, but Mom. She said, hurriedly, "Honey, don't you and Buddy want to go out and see if Anthony is ready for your dinner, now?"

There was a funny feeling in Rusty's stomach. He didn't understand why, but his efforts to be nice to Mom's company had not been successful. All he wanted now, was to get out of that room as quickly as possible. He kicked Buddy's bare ankle. Buddy said, "Ouch," and looked longingly at the ice-cream Mamie was carrying in.

"C'mon!" Rusty pushed back his chair and rose, firmly grasping Buddy's arm as he did so.

"Yeah—but—, oh, O K!" muttered Buddy, gulping a last spoonful of gravy, before being dragged away. Half way to the door, they were halted by a shriek from Mrs. Sawyer.

"Buddy Sawyer! Why, you—whatever's that on your—where are your shoes and socks, Buddy Sawyer?"

"In the—it's a—a—yeah—but—" Buddy was mumbling, as Rusty dragged him away, through the door.

**A**NT'NY had just finished the well and started for the bunk house to clean himself up for dinner when they found him. He was wet and splattered with mud.

Ant'ny greeted the boys jovially. "Hello, kids! Been good boys and stayed away from temptation, eh? That's fine! Always do the right thing; it pays, you know!"

"Wait a minute, Ant'ny!" Rusty called, after his fast disappearing friend. "How—how you going to know which one's right?"

"Oh, your conscience! It'll hurt if you do wrong, you know!" shouted Ant'ny, hurrying on. "A feeling inside of you!" he amplified, before turning

## ANOTHER BLUE DAY

his back on the two blank little faces.

"I gotta get my shoes and stockings and put on!" muttered Buddy, soberly, after Ant'ny had disappeared into the bunk-house.

"Less go to the tank first," Rusty suggested. "You can't wade in the tank *after* you put on your shoes!"

"Yeah—but—" Buddy murmured automatically, and this small sop thrown to conscience, followed Rusty willingly to the tank. Rusty gasped when he saw the basin-like depression of cracked and trampled mud that had been the pond.

"Why—it's gone!" he stammered. "It—*it's* dried up! It *uster* be a good tank—lots of water!" he was almost apologetic to Buddy.

"It's still got good mud!" conceded Buddy, generously.

"I wonder where the waterdogs and pollwogs and things went? Less look!" Rusty splashed into the thick, oozy mud and Buddy gingerly followed.

"O-oh, here they are! Here's lots of them!" Rusty was on his knees, scooping up handfuls of the black slime.

"Poor little fellers! Did you lose your nice water? Is the nasty mud smuvering you? Do you want Rusty to help you?" He shot an order over his shoulder, imperiously, "Bring that old bucket, Buddy!"

Carrying pounds of mud on each foot, Buddy stomped to where a tin pail was turned over a fence post.

"And that old dripper I used to play boat with!" added Rusty, dripping mud from his cupped hands. Picking the squirming tadpoles and waterdogs from the mud and depositing them in the receptacles was a tedious job. Rusty brushed back the hair from his perspiring forehead, almost plastering an eye shut as he did so, and said crossly, "Come and help!"

"Yeah-but—"

"Should they ought to die and suffer 'cause you've got your Sunday close on?" Rusty demanded. "Is that the right way to do?"

"No-but—" Buddy was thinking of his own suffering, when his mother found out, but this did not seem the time to bring that up.

It was a long and absorbing task, and the sun was far down the western sky, when two chocolate-colored little boys, oozing mud at every step, emerged from the tank, staggering under the weight of countless, squirming refugees.

"What we going to do with them?" Buddy gasped, setting down the dripper, which he felt was much the harder thing to carry. "They need water, don't they?"

Rusty stared at him thoughtfully, through a mask of mud, "Yeah, that's right. They sure do need water. We can't let them die; it's not right!" He continued to stare intently at his friend.

"I got a funny feeling in my insides!" he said, impressively.

"So have I!" Buddy put a grubby little paw on his stomach, "I guess I ate my dinner too fast—or maybe I didn't have enough!" he added, reproachfully, remembering how he had been dragged away.

"Be still!" said Rusty, annoyed. "It's your conscience, silly!" He gazed, trance-like at the unsavory contents of his bucket.

"Yeah, my conscience sure does hurt me!" he murmured, dreamily, then, in a brisk tone of decision, he announced, "It wouldn't be moral to let them die—Buddy, follow me!"

He set off across the field with the light of purpose in his eye. Buddy stumbled along behind, uttering protesting "Yeah-butts," at intervals.

After negotiating two fences—Buddy left the seat of his trousers on the top wire of one, and belatedly wise, rolled under the other—Rusty drew up at the newly cleaned well. Buddy puffed up a few minutes later, with what was left of his panful of tadpoles. He stared, round-eyed at Rusty.

"You ain't going to—"

"Sure, I'm going to!" Rusty said, bravely. "It's not moral to let 'em die, is it? Don't you want to grow up to be a moral man? I do. My dad's moral, and Ant'ny's moral, 'cording to his lights. Is your dad moral?"

"I dunno," muttered Buddy; "we ain't got any pollwogs!"

"Don't your conscience still hurt?" persisted Rusty. "Mine does!"

"I hurt all over!" Buddy said, resentfully, "Only I don't think it's my conscience. It scratched me when I tore my pants, and I stubbed my toe and this pan's awful heavy!"

"Well, little pollwogs, do you want a nice, new home?" cooed Rusty, dumping the contents of his pail into the well bucket. The occupants of the dripper followed. "Now don't be scared—we'll let you down easy!"

The rope slid through his hands and landed with a plop in the bottom of the well.

"There!" Rusty heaved a heart-felt sigh of the weary philanthropist with a real deed of well-doing to his credit. "I guess that surprised em'! My conscience don't hurt any more, does

### A QUEST

*By May Weight Johnson*

If I can find a loneliness  
In crystals edged with snow,  
If blue-birds sing a symphony  
As through the wind they go,  
If hope and love wear amber gold  
While looking to the sun,  
Is that not wealth enough  
For me, or anyone?

yours?" he asked, happily, as they turned away.

At this moment, a shrill shriek keened across the meadow, and struck their ears with the effect of a blow.

"Bud-dee! Bud-dee Sawyer! We're going home, now. Bud-dee!"

Buddy, casting one agonized glance at Rusty, began to run.

Women were swarming from the house toward the cars parked in the yard. From a large pink figure in the foreground, came regularly the clarion call of "Bud-dee!" and Buddy was running straight for trouble, like a lame and frightened rabbit.

"W

HY are we in bed, now? What have we done this time?" Tippy wriggled up from the foot of the bed, and rubbed his damp nose on Rusty's cheek.

"We've been disrespectful again!" Rusty answered the mute question in Tippy's sorrowful brown eyes. "We sassed Miz Sawyer when she spanked Buddy, and told her she ought to listen to her conscience more!"

He gazed at Tippy, thoughtfully, "I hadn't ought to done it, Tippy. But Buddy wasn't in a spanking condition!" He ruminated some more. "I know it wasn't right for her to do it, 'cause it made my conscience hurt! But I hadn't ought to told her to quit picking on him 'cause she was the biggest! And the worst was when I ast if she ever been spanked without any seat to her pants! That's what made Mom mad! Tippy, I reely, hadn't ought to said that! That's what wasn't respectable!"

He glanced at the muddy little heap of clothing on the floor, from which an odor of decaying squirrel emanated, and rubbed his feet together with a grimace of distaste.

"Ooooh, my feet feel awful! I wish Mom had told me to take a bath before she sent me to bed! But she said, 'Go up stairs and get right in bed, Russell Brandon!' and I done it! It ain't moral not to mind, Tippy! You haft to do right, but sometimes it's miserable! And now," he mused doubtfully, "she'll probly be mad 'cause you got the outside of the bed full of mud, and I got the inside! But our conscience won't hurt, 'cause we minded, didn't we?"

He felt uncomfortable, caked with dried mud; his clothing smelled of dead squirrel and Tippy smelled of wet dog, but he was very sleepy, and filled with content for a day well-lived. Drowsily, he thought of the pollwogs, swimming gratefully about in their cool, new home. "Heavenly Father," he murmured, thickly, "thanks for this blue day! Thanks for—not letting me—let it—pass—yoost-luss-away!"

He sighed deeply, and was instantly asleep. Tippy sighed, laid his nose on the pillow, and he too, slept.

Another blue day had slipped away.

## BRIGHAM YOUNG AND JIM BRIDGER

(Continued from page 401)

mountaineers of the Uintahs were supplying Walker's Utes with the means of waging war on his people, Brigham Young, under his official trust as governor and Indian agent, ordered a posse under Sheriff James Ferguson to move on the mountaineers and arrest them for treason.

IT so happens that this story of Brigham Young's quarrel with the Uintah mountaineers is complicated by the fact that some of these non-Mormon residents of Green River County engaged during the summer season in the business of ferrying travelers over Green River. This business, which they had engaged in before the advent of the Mormons, they now continued to pursue without regard for enactment of the Utah legislature, which took upon itself the regulation of all such business, requiring that the operators of toll roads, bridges, and ferries be licensed by territorial authority before doing business.

The old operators not having complied with the Utah law, the right to operate ferries on Green River was awarded by the legislature to several Mormons. But when these went to Green River to ply their business, they were met by the old ferrymen and given to understand that not Utah law but pistol law prevailed at Green River, and anyone trying to muscle in on the ferry business there would straightway get a dose of the latter. The Mormons prudently went back home.

So Brigham Young, in frugal pioneer fashion, decided to use Sheriff Ferguson's posse to kill two birds with one stone—straighten up Mr. Bridger on the matter of selling liquor and arms to Indians, and set the Green River men right on the matter of authority over the ferry business.

This Green River story is still further complicated by the fact that at this time Green River County was organized, and the man appointed as sheriff of the new county turned out badly. His name was William A. Hickman, and he became a sort of prototype of the notorious Henry Plummer, storied Montana peace officer who used his position as a sort of screen behind which he trafficked with lawless men.

Hickman gives us about the only account extant of what Sheriff Ferguson and his posse did to Bridger and the ferrymen. Hickman was a member of the posse, and his account is therefore that of an eyewitness. But the historicity of his account is impaired by the fact that it was written many years after the events of 1853, and at a time when his sly dealings had begun to catch up with him.

In those days if a man accused of crime could show that at any time he had been an agent of Brigham Young, it was not hard to win the friendship of federal judges and marshals by blaming his misdeeds on Brigham Young as instigator. This is exactly what Hickman did, and this is exactly how he saved his neck from the hangman's noose. His stories are therefore some of them true and some of them false, each variety selected according to the impression he wished to build up to the effect that his crimes had been ordered by Brigham Young.

Hickman states that when Sheriff Ferguson reached Fort Bridger he found no one there to arrest, the famous owner of the premises having departed. He had been forewarned of the posse's approach and purpose. Not able to make an arrest, the posse then proceeded to accomplish the other part of its mission at Fort Bridger, namely, to confiscate whatever stores of liquor and arms could

be found. None of the latter was found, but plenty of the former, and this, so Hickman says, the posse proceeded to destroy *by doses*, to the effect that the officers, at least, were all soon intoxicated.

Part of the posse was left at Fort Bridger in the hope of capturing the wary old mountaineer in case he should return to visit or take away his squaw and papooses who had remained on the place. But no posseman saw him.

Ferguson took the remainder of his force on to Green River where, so Hickman says, he killed two or three of the original ferrymen, drove the rest out, appropriated their cattle and other movable property, and installed Mormons in possession of the ferries.

All this sounds like pretty rough treatment meted out to the mountaineers. It affords a basis for the accusation by those who do not like President Brigham Young that whatever the stated purpose of Ferguson's visit to Green River, his real purpose there was to oust the Gentiles from their lucrative positions on the Oregon trail and put their business and property in the hands of members of the Mormon Church.

In the absence of detailed information on all phases of this Green River County business, it is hard to arrive at a correct judgment of the matter. The testimony of Bill Hickman, a known murderer and liar, should not be relied upon solely to convict Sheriff Ferguson or anyone else of wrong-doing. If what the Mormon authorities were really after had been the property of the Green River mountaineers, then there would have been no excuse for what was done. It would have been wrong and Brigham Young's rating would have been reduced accordingly. But if, as reported, the mountaineers were actually supplying arms to the Utes with whom the citizens of Utah were at war, and if the ferrymen were operating in defiance of the law, then Brigham Young was only doing his sworn duty. If members of the posse misbehaved on the expedition, as soldiers sometimes do, then they must bear the blame for their misconduct.

NEXT in the list of crimes charged to the Mormons in Green River County is the alleged taking, with or without a forced sale, of Fort Bridger by the agents of Brigham Young. Bridger himself later claimed that



FORT BRIDGER,  
1866.

## BRIGHAM YOUNG AND JIM BRIDGER

the Mormons robbed him of his property, and on the strength of his accusations the government later denied Mormon claims to the place and awarded Bridger's heirs \$6,000 as compensation for the army's having occupied it many years as a military reserve. There is no dispute as to the fact of Mormon acquisition of Fort Bridger. All authorities agree on this point. The bone of contention, therefore, is the manner in which the Church came into possession of the property.

Most of the support for the charge that Brigham Young made unjust use of force in acquiring Fort Bridger derives from an unfortunate error in the date of the transaction as given by several histories of Utah, including Bancroft's and Whitney's. The historians, evidently copying from a common source, agreed upon 1853, as the date of the purchase. Recent research in the office of the Salt Lake County Recorder, however, has uncovered the official recording of the papers in the transaction, which fixes the date at August 3, 1855.

Now this matter of the date of the purchase is extremely important. If, as heretofore understood, Fort Bridger was acquired in 1853, at the time a Mormon posse was chasing Jim Bridger through the Wyoming hills on a charge of treason, then there is reason to suspect that something was wrong about such a transfer of property. But now that it has been officially proved that the purchase was made two years later, after peace had been made with the Utes, and the charge against Bridger of unlawful trade with the Indians had been dropped, then the reasons for suspecting President Brigham Young of using unjust methods in securing the property must be cancelled.

It might be well to examine briefly certain additional evidence which supports the later date for the purchase of Fort Bridger, not because it is needed to fix the date, but because it throws light on the scruples of Brigham Young and the Mormon pioneers, on the one hand, and Vasquez and Bridger on the other:

In the first place, it can readily be shown that no effort was made by the Mormons to claim or occupy Fort Bridger until August, 1855. Those interested in casting suspicion on President Brigham Young refer to a colonization expedition sent from Salt Lake City into Green River County in November, 1853, as

though that body of pioneers had been instructed to settle on the Bridger claim. When these settlers arrived at Fort Bridger, so the story goes, they found there twelve or fifteen tough-looking mountaineers to challenge their right to the premises, and considering discretion the better part of valor, went several miles away to locate another site for their settlement. This new location was called Fort Supply.

Unfortunately for this explanation of the selection of Fort Supply instead of Fort Bridger as a colonization site, there are preserved the letters of Brigham Young to the colonists congratulating them on their



choice of location. Anyone acquainted with the nature of Brigham Young would not expect praise from him for disobeying his instructions. The inference is, therefore, that he did not instruct those colonists to occupy Fort Bridger at that time.

It is silly to suggest that they didn't take Fort Bridger because they were afraid of those twelve or fifteen rough-looking mountain men. There were thirty-nine well-armed and equipped young men in the expedition. In the same spot four years later, they didn't hesitate to dispute the advance of an army which they were convinced was marching to oppress them.

Several of those thirty-nine colonists wrote accounts of the expedition of 1853, some of which have been preserved. In none of these writings is it even suggested that they were instructed to occupy Fort Bridger. Indeed, James S. Brown, one of the colonists, wrote that when they left Salt Lake City they expected to settle, not in the vicinity of Fort Bridger at all, but farther down toward Green River on Henry's Fork. On hearing at Fort Bridger, however, that many of the mountaineers had already preempted that locality, the Mormon colonists decided to turn aside at Smith's Fork because that place was as yet unclaimed and unoccupied by anyone.

In the second place, contempor-

ary letter writers and diarists, both Mormon and non-Mormon, fix the date of the Fort Bridger purchase at 1855. For example, the entry in the Historian's Office Journal for October 18, 1858, states that on that date Louis Vasquez appeared and was paid \$4,000, acknowledged that he had received a similar amount on August 3, 1855, and executed a bill of sale of Fort Bridger. This bill of sale has not yet been found.

In his autobiography even Bill Hickman states that he assisted in conveying that first payment of \$4,000 in gold from Salt Lake City to Fort Bridger in 1855.

In a letter dated August 31, 1855, President Heber C. Kimball wrote to Franklin D. Richards the following: "The Church has bought out Bridger's ranch and one hundred head of horned stock, seven or eight horses, some flour and goods that he had, and paid \$8,000 for it, and Mr. Bridger is gone." This letter contained the current Utah news. Elder Richards was presiding over the British Mission in 1855. If the purchase had been made in 1853, it would not have been news to President Richards, since he was in Utah at that time.

ON August 9, 1855, Brigham Young wrote his agent, Lewis Robison, congratulating him on having made the "deal," the nature of which is indicated by reference to "Bridger's ranch." Direction is given Robison to sell the flour at "two bits" a pound and beef at twelve cents to the passing emigrant trains, besides other instructions for managing the newly acquired property which could fit no other place than the Bridger station. From August, 1855, until September, 1857, when Robison himself set fire to Fort Bridger just before the arrival of U. S. troops, frequent notices in *The Deseret News* fix Robison at Fort Bridger as Brigham Young's agent in charge of that property.

Judge W. A. Carter, an army sutler who came to Fort Bridger with Johnston's army in 1857, wrote that Vasquez arrived from the Missouri at Fort Bridger in 1858 with a train of supplies for the army. Before returning to the "states," Vasquez made a trip to Salt Lake City, so Carter states, and upon his return informed Carter that he had received from Brigham Young all the money due Bridger and himself on

(Continued on page 440)

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## BRIGHAM YOUNG AND JIM BRIDGER

(Continued from page 439)

the Bridger place, and had transferred to Brigham Young a lease which Bridger had in the meantime arranged with Captain John H. Dickerson for the use by the army of the premises. It will be remembered that Vasquez was co-owner of the Bridger place, that so far as is known no charges of law violation had ever been lodged against him by the Utah authorities, and that all the time he was free and empowered to act for the partnership in the care or disposal of their property as though both were together.

The foregoing provides proof that Brigham Young bought Fort Bridger from the Bridger-Vasquez partnership around August 3, 1855, and that no unjust pressure was brought to bear on the firm to force them to sell, despite Bridger's assertion that he was robbed.

While on the subject of Bridger's part in the affair, it might be well to dwell a moment on this matter of the leasing of Fort Bridger by its former owner to the U. S. army in 1857, for the transaction, I think, furnishes a means of estimating the business probity of the old mountaineer and his partner:

Vasquez, according to Carter, took with him to Salt Lake City in 1858 the Bridger-Dickerson contract in order to persuade Brigham Young to make the last payment on Fort Bridger. Evidently Bridger and Vasquez feared that, since the property had fallen into the hands of the army, Brigham Young would refuse to pay the last installment, and so this lease, promising \$600 annual rental from the army, was held up to the Mormon chieftain in order to induce him to go through with the deal. On his return to Fort Bridger from Salt Lake City, Vasquez evidently boasted to Judge Carter that Brigham Young had swallowed that bait. Vasquez got the \$4,000 and Brigham Young got the contract.

Where did Vasquez get that contract? Undoubtedly from his partner who made it. And yet at the time this little conspiracy was carrying on, Bridger was convincing army officers that the Mormons had robbed him of his property, and that he, not Brigham Young, was the rightful owner of the premises when the army got there in 1857. That the partners bragged confidentially to their friends that they had foisted Brigham Young on the deal is supported by the gossip picked up around Fort

Bridger by later visitors to that place.

It is interesting to note that although Federal officials picked up with avidity and repeated as proved facts Bridger's accusations against Brigham Young, they were more critical of what the old mountaineer had to say about other matters. There is, for example, the case of Bridger's later efforts to claim compensation from the War Department under the terms of the Dickerson lease. The government had repudiated the contract on the ground that Bridger's original title to the land had not been substantiated, and now chillingly pointed out the very apparent extravagances in Bridger's claims.

As time goes on the kindly, undiscriminating enchantment of the Old West envelops all her buckskin-fringed children in a splendidurous blanket of romance. Personally, I would rather leave Jim Bridger in its generous folds than drag him back from this bright limbo of quasi-heroes and exhibit him as a scamp who would sell the same piece of property as many times as opportunity afforded.

Anyway, Jim Bridger did have at least two good qualities to help offset his faults: a diverting sense of humor and an insatiable curiosity. As he wandered over the wild, untouched West he kept poking into all the off-the-trail corners to feast his eyes on the strange wonders of its hidden fairylands. Later, when he tried to describe what he had seen, his unimaginative hearers laughed at his yarns and gleefully invested him with the mantle of Munchausen. Having heard, no doubt, the old poacher's proverb about keeping the game if given the name, Bridger did not scruple to add a few patterns of his own to this classic mantle of exaggeration. But underneath all his tough, frontiers-beaten exterior, Bridger must have had a soul-saving zest for the wonderful and the beautiful, or he wouldn't have noticed such things in the first place.

But if I find qualities in Jim Bridger to excite my sympathy, I find vastly more to admire in Brigham Young. He has been pictured by his enemies as a harsh dictator, ruthlessly bludgeoning out of the way whatsoever opposed his will. But few such uncharitable critics appreciate the staggering load he had to carry, the terrific pressure he labored under.

## BRIGHAM YOUNG AND JIM BRIDGER

THE character and motives and accomplishments of Brigham Young do not fit into the mold of historic tyrants, for President Brigham Young's life was devoted to the task of elevating the poor. When he is called before the final judgment bar to answer for his mistakes, two hundred and fifty thousand men and women will be there to testify that he helped them to better their circumstances. Among that great and enthusiastic host will be my own grandparents, who were brought from the dark coal mines of Scotland and the tiny farms of England and Wales under the leadership of Brigham Young into a grand new order of opportunity, freedom, and better living in the Rocky Mountains.

See him at work in Missouri, when his genius for leadership first found expression. Twelve thousand Mormons were being harried toward the borders of the state during the dreadful winter of 1838-9, many of them miserably afoot and without food, shelterless in the freezing blizzards. Joseph Smith and other leaders had been betrayed into prison. Forty of the Saints had

been slaughtered outright; many more had died or been reduced to helplessness as a result of whippings and other barbarous cruelties inflicted upon them; their arms and every means of self-defense had been taken from them; their property, totaling several million dollars in value, they had been forced to sign away at the points of bayonets; arrogant, unpitying officers harangued the beaten, leaderless Saints, ordering them to keep moving and warning them that if more than five were found together they would be fired on; plunder-mad bands of ruffians were riding up and down the countryside, whipping, looting, burning.

Such more or less surreptitious meetings of the Elders as could be contrived were concerned with whether to move toward one gathering place outside of Missouri or to scatter out in every direction and remain separated from each other for some time. Most of these weary, heartbroken leaders counseled against trying to keep together, until the fury of persecution should die down. But Brigham Young, who rose to heights during the expulsion of his people

from Missouri, clearly saw that the Saints' only chance for survival lay in their being shepherded along together in one flock. If those who had been so fortunate as to save enough of their property to provide wagons and teams for themselves were allowed to get out of the country, then those who had lost all they had would be left behind to perish.

So Brigham Young bent every effort to persuade the fleeing Saints to move in one direction. From camp to camp he went, getting signatures to a pledge that all who had anything to spare would devote that surplus to helping the poor out of Missouri. His exactions upon himself and all others who could help were without mercy. Back and forth along that trail of misery he went at the risk of his life, directing the procuring of teams and the placing of depots of provisions along the way for moving the destitute Saints to the new gathering place in Illinois.

This sort of thing was the outstanding characteristic of the leadership of Brigham Young all the rest of his life. During the exodus from Nauvoo, only seven years later,

(Concluded on page 442)

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## BRIGHAM YOUNG AND JIM BRIDGER

(Concluded from page 441)

when again the Saints had to flee into the wilderness to escape the intolerance of their neighbors, this insistence that the strong must help to carry along the weak became the keynote of his activity. And after sanctuary had been found and established in the mountainous deserts of the far West, this stout-hearted Moses of the latter days organized the Perpetual Emigrating Fund Company, called on each of the newly made settlements to furnish its quota of men with teams and provisions to go back each year to the Missouri River and assist the streams of emigrant converts across the plains, and instituted in Utah his scheme of colonization so that these

poor people might be brought to a place where they could obtain homes and property and grow into a sturdy and independent citizenry. Brigham Young had the vision to see the potential strength of the decent poor: that by saving the weak and oppressed and setting them in the way of a better life, energies are liberated that build the greatness and prosperity of a people.

The foregoing briefly sketches the life work of Brigham Young. His efforts to uplift the Indians belong in this same program. As far as the Indians themselves were concerned, Brigham Young's Indian policy was more or less a failure, because the Indians refused to cooperate. But it bore splendid fruit in saving the lives and the souls of his own people.

But if President Brigham Young was full of compassion for the poor, and drove himself and the Church to uplift them, he was fury itself in chastising those who would prey upon and demoralize them. It is out of this circumstance, I am convinced, that have come these charges of harshness and dictatorship against Brigham Young.

With this thought in mind, let us look again at those degenerate whites who lounged along the Oregon Trail, preying upon and spreading a vicious influence among both the Indians and the sick and weary converts as the latter plodded along the trail to Zion. Who would blame Brigham Young for wanting to drive out an element that was undoing his best efforts to regenerate the Indians and give the poor a good start? Good men in other places in the raw, young West were using at that very moment harsher methods than Brigham Young did in order to make decency prevail, and they have been praised for it.

At this dispassionate and philosophical distance from the emotional stresses of early Mormon history, it is easy to make a show of being non-partisan and unbiased and to deplore any possible manifestations of intolerance or injustice on the part of Brigham Young in handling the mountaineers of Green River County. *But who could have marched through all those terrific scenes and preserved a neutral spirit?*

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### "New Pioneers—on the March"

(Concluded from page 431)

inson of N. B. C.'s King men replied he does not smoke or drink, getting along better without, and said "People admire a person who doesn't smoke or drink."

Thunderous support came from every field of sport. Among famous coaches whose voices were heard were Dean Cromwell of the U. S. C., Amos Alonzo Stagg, Fielding H. Yost, and Andrew Kerr, all internationally known coaches in the field of sports. Space will not permit of quoting them here.

After listening to a dramatic portrayal of this national roll call of some of the nation's great abstainers, these thousands of young people were issued this challenge: "And now this comes to us—the NEW PIONEERS! Are we to be the builders of tomorrow, the worthy inheritors of our pioneer forefathers? . . . Shall we accept the challenge?

"Will we truly be 'New Pioneers'? What do you say? (Here the huge audience burst into tremendous applause.) If you accept, shout, 'Aye!' (In one simultaneous shout, which shook the very rafters of the historic Tabernacle, this vast throng affirmed their willingness to accept the challenge.)

And so started NEW PIONEERS on the March!

### Melchizedek Priesthood

(Concluded from page 427)

and instruction through reference to: Farm publications, *Utah Farmer*, etc. Agricultural College Bulletins. Government Bulletins. Government market and weather reports.

9. Cooperate with established agencies such as:  
Ward bishopric.  
Priesthood quorums.  
County Agent (Agricultural Extension service).  
County planning board.  
Farm Security administration.
10. Attempt to restore the dignity of honest labor.

### Kimball Ward, Shelley Stake, Runs Farm to Raise Funds

In 1938, our ward building needed repairing very badly. We have only 139 members in our ward and it would have been very hard for us to contribute sufficient funds for this project. We leased a fifty-acre farm and have run it successfully the past two years.

We made up a calendar work chart. We put down the name of each ward member with the date he was to report for work. We gave each family in the ward one of these calendars; therefore everyone knew what day to report.

Our people freely donated their work on this project, including the Aaronic Priesthood, the young people, and some men who have never taken any active part in any religious activities.—Reported by Bishop C. C. Tolman.

### LOS ANGELES



## PIONEER BEGINNINGS IN ARIZONA

(Continued from page 407)

colonization. Brother Rogers told them not to worry, as he would know the place, and Brother Merrill had his letter of instruction.

The Arizona pioneers arrived in the Salt River Valley on the 6th day of March, 1877. The company went up the river about eighteen miles (just below Granite Reef) over the Maricopa-McDowell Road to the Junction. Just ahead of them a short distance was a post-willow hut, used as a pony express station to Fort McDowell. A horse was tied to a tree beside the hut. Henry C. Rogers was struck with the sight as being identical to the one he had seen in vision. He waited a few moments and a man came out of the hut, mounted the horse, and rode away. It was the same scene that had come before his eyes when President Young prophesied he would know the place when he saw it.

They crossed the stream, intending to go on farther to the San Simon, San Pedro, or to other points south. On reaching the south side of the river, they crossed a prehistoric canal, and going upstream a short distance found where an ancient people had had their dam to turn the water out into the canal.

HENRY C. ROGERS said to the colonists: "I'll stay right here! This is the place the Lord wants us to settle."

The relating of the vision and its fulfillment and their contact with the ancient irrigation system so impressed the pioneers that they pitched camp near by and began excavating the ancient canal. All joined in this work and within a few months had the canal cleaned out sufficiently to make a deep cut across the Salt River and turn the entire stream into it. They raised a crop that summer, fall, and winter. (Here truck crops grow all winter.)

President Young wrote Daniel W. Jones that this camp on the Salt River was merely temporary, and they were still to continue their way southward. He said:

"We should also like to know what your intentions are with regard to settling the region for which you originally started. We do not deem it prudent for you to break up your present location, but, possibly next fall, you will find it consistent to continue your journey with a portion of those who are now with you, while others will come and occupy the places vacated by you. We do not, however, wish you to get the idea from the above remarks that we desire

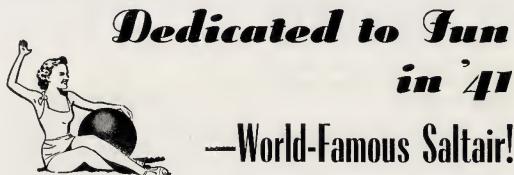
to hurry you away from where you are now, or to enforce a settlement in the district to which you refer, until it is safe to do so and free from the dangers of Indian difficulties; but we regard it as one of the spots where the Saints will, sooner or later, gather to build up Zion, and we feel the sooner the better."

As the cut made to turn the water of the Salt River did not permit of a spill-way, the farmers below were without water, and the farmers of the Phoenix and Tempe districts protested against the Mormon settlers' taking all the water. A settlement was made as follows: It was

agreed that the deep cuts in the river leading to the Latter-day Saints' canals should be broken and the entire stream turned down. If it should reach Tempe (about eight miles distant) in two days, or Phoenix (about eighteen miles way) in three days, it would belong to them, but if it did not, it belonged to the Mesa-Lehi district.

The wide sand bed of the river had been dry so long that the water soaked into the sand bed and did not reach Tempe in two nor Phoenix

(Concluded on page 444)



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**PIONEER BEGINNINGS IN ARIZONA**

(Continued from page 443)

in three days. This agreement helped to establish the Saints' water rights. A compromise was made later, the water for each district being apportioned amicably and a spill-way made to release the allocated waters below.

It might be of interest to state here that a Mr. O. A. Turney, a civil engineer of note, spent two years surveying the prehistoric canals of the Salt River Valley, which measured two hundred thirty-eight miles of canals and laterals, finding locations of twenty-three towns and villages, with fifteen dams in the river. The word "Phoenix," the mythical bird in the *Iliad* that rose up from its own ashes, symbolizes the building of the town Phoenix on the site of an ancient American city.

To this interesting anciently-peopled Salt River Valley the Lord led the pioneers. That there was no mistake made is evidenced by the facts that there are about 400,000 acres under cultivation, watered by conserved water from six reservoirs, carried through about 200 miles of canals and laterals (fully 80% of the canals following the ancient system) watering about 150,000 acres in alfalfa and grain, about 100,000 in cotton, about 25,000 acres in orange and grapefruit, about 50,000 acres in lettuce, sugar beet seed, cantaloupes, table beets, peas, tomatoes, onions, sweet potatoes, and other vegetables, in a year-round growing season supplying a population of about 125,000 (Mesa having doubled its population in ten years),

with about 8,000 Latter-day Saints in two stakes of Zion and a temple of the Lord with an enviable record.

So the prophecy of President Young and the vision of Henry C. Rogers led the Saints to one of the finest colonizing places in the West. Had it not been for this prophecy and this vision they might all have gone farther south.

The Maricopa Stake has been presided over by Alexander F. MacDonald, Charles J. Robson, Collins R. Hakes, John T. LeSueur, James W. LeSueur, James Robert Price, and Lorenzo Wright, the latter two now presidents respectively of Phoenix and Maricopa stakes. Hundreds of the present inhabitants are descendants of these early pioneers of 1877, 1878, 1879, and hundreds more in Arizona are descendants of members of the Mormon Battalion.

It is an interesting fact that the Mormon Battalion passed through here about a year before the pioneers arrived in Salt River Valley. They held a meeting in the southern part of the valley when Captain P. St. George Cooke advised the Saints to send word to President Young to bring the Saints to the Salt River Valley. The Battalion members were greatly impressed with the possibilities of the valley. They also crossed the San Pedro Valley, where some of the colonists under Philemon C. Merrill settled after helping with the excavation of the ancient canal in the Salt River Valley. Brother Merrill believed it his duty to go there in accordance with his particular instructions from President Young. The President's inspiration led to the settlement of both these splendid sections.

**THE CONSTANT OPERATION OF DIVINE LAW**

(Continued from page 396)

piness. "He that will lose his life for my sake shall find it," said the Savior. This paradoxical saying of the Savior contains the crowning element of the upright character. Here we touch the very heart of the Gospel of Jesus Christ, in obedience to which selfishness is subdued, and greed and avarice subordinated to the higher principles of helpfulness, of kindness.

Today the world's greatest need is for men of integrity, men of honor, men whose word is as good as their bond, leaders of nations who will consider international agreements sacred. The philosopher Thoreau

said: "It matters not half so much what kind of ballot you drop into the ballot box once a year as what kind of man you drop out of bed into the street every morning."

**FAITH IN CHRIST, THE GREAT EXEMPLAR**

FINALLY, if you would conserve your life for life's best end, cherish faith in God.

Our great Guide and Exemplar is Jesus Christ, the Son of the living God. I ask you to consider again, as you undoubtedly have often considered before, wherein lies the secret of His having wielded a greater influence upon mankind than any

## THE CONSTANT OPERATION OF DIVINE LAW

other person in all history. To paraphrase Charles Jefferson, he was not an inventor, not a discoverer, not a scientist, not a literary genius, not an artist, not a statesman, nor a warrior. In the usual realms in which men and women have won their laurels Jesus is unknown. Though He defeated the lawyer in argument, healed the sick where medicine failed, inspired the greatest music ever written, filled hundreds of thousands of libraries with books, inspired missionaries to go to the darkest depths of Africa, in none of the realms of science, discovery, statesmanship, or war was He considered great. In the realm of character, however, He was supreme.

In this realm every youth throughout the land may succeed. You may possibly fail in a chosen profession. Fate may drive you hard. Sickness or accident may frustrate your purposes. Your hopes may fade as you form them, but nothing outside yourself can prevent you from keeping true to moral standards!

Admire the goodness of Almighty God, He riches gave, intellectual strength to few,

Nor now commands to be nor rich, nor learned,  
Nor promises reward of peace to these.  
On all He moral worth bestowed,  
And moral tribute asks from all.  
And who that could not pay?  
Who born so poor, of intellect so mean  
As not to know what seemed the best  
And knowing might not do?  
And he who acted thus fulfilled the law  
eternal.  
And its promises reaped in peace.  
Who sought else, sought mellow grapes  
beneath the icy pole,  
Sought blooming roses on the cheek of death,  
Sought substance in a world of fleeting shades.

"Never was there a time in the history of the world," states Mark Hopkins, "when moral heroes were more needed. The world waits for such. The providence of God has commanded science to labor and prepare the way for such. For them she is laying her iron tracks, and stretching her wires and bridging the oceans. But where are they? Who shall breathe into our civil and political relations the breath of a higher life? Who shall touch the eyes of a paganized science, and of a pantheistic phil-

osophy, that they may see God? Who shall consecrate to the glory of God the triumphs of science? Who shall send the life-boat to the stranded and perishing nations?"

Youth of Zion, will you, with me, answer these questions as one voice tonight:

The youth of the Church stands ready to send out such a life-boat to the stranded and perishing nations—men who are worthy to hold the Priesthood and have sufficient moral strength to honor it—women who cherish virtue and truth as they prize their lives—young men and women, "New Pioneers on the March," who believe in God, have faith in His laws, confidence in His Fatherhood and who find solace and peace in His love, who ever cherish in their minds what the Lord designates as a new commandment: "I, the Lord, am bound when ye do what I say, but when ye do not what I say ye have no promise."

God bless the Youth of the Church with power to live in accordance with the Gospel, I pray in the name of the Lord Jesus Christ, Amen.

## TAKE IT EASY—

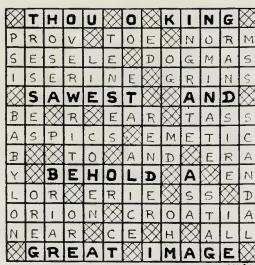
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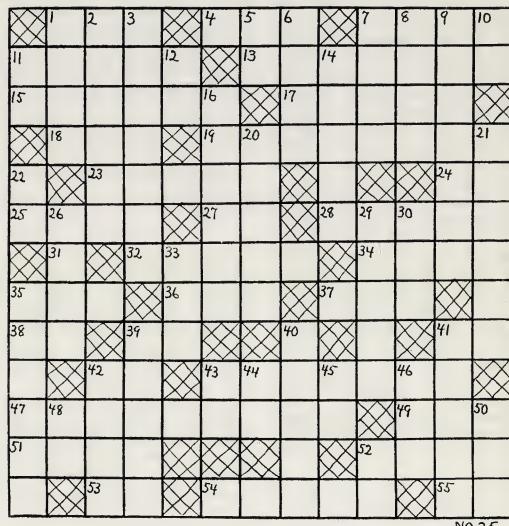
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## Scriptural Crossword Puzzle—Jonah's Unique Journey

"But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it."—JONAH 1: 3.



### ACROSS

- 1 ". . . the word of the Lord came unto Jonah"
- 4 "and . . . lot fell upon Jonah"
- 7 "from the presence of the . . ."
- 11 Theme
- 13 "to beg I am . . ."
- 15 "less than the least of all . . ."
- 17 "I shall . . . be moved"
- 18 "because he . . . told them"
- 19 "the place which I have . . ."
- 23 Our . . . is 'Jonah's Unique Journey'
- 24 City east of Bethel; animal
- 25 ". . . thy mouth wide"
- 27 Romans is one (abbr.)
- 28 "Whither have ye made a . . .?" (pl.)
- 31 "there was . . . mighty tempest"
- 32 "But the Lord sent out a . . . wind into the sea"
- 34 "And the Lord spake unto the . . ."
- 35 Third king of Judah
- 36 "Let neither man nor beast, herd nor flock, taste . . . thing"
- 37 A stern
- 38 John is one
- 39 Measure
- 41 Sunday School
- 42 "the shipmaster came . . . him"
- 43 "strain at a gnat, and . . . a camel!"
- 47 Softening; lent me oil (anag.)
- 49 "the ship . . . like to be broken"
- 51 Like a certain fish
- 52 Feminine name
- 53 "Take me . . ., and cast me forth into the sea"
- 54 "And . . . was in the belly of the fish three days and three nights"
- 55 Salvation Army

Our Text from Jonah is 1, 4, 7, 18, 19, 31, 32, 34, 42, 43, 53, and 54 combined

### DOWN

- 1 Another famous sailor
- 2 Narcotic
- 3 Bend
- 5 Exclamation
- 6 Domestic slave
- 7 Fluid rock
- 8 "Now an . . . is the tenth part of an ephah;"
- 9 Peruses again
- 10 Some ministers have this 23 across
- 11 Tensile strength
- 12 New England state
- 14 Calcium sulphide; raphe (anag.)
- 16 Anger
- 20 "when I come again, I will . . . thee"
- 21 "his . . ., and his spoons, and his bowls"
- 22 "Arise, . . . to Nineveh"
- 26 "the harvest is . . ."
- 29 Garbage
- 30 Islet
- 33 Animal in a mountain
- 35 "and he lay, and was fast . . ."
- 39 Sea animal
- 40 The collection of Biblical books received as genuine and inspired
- 41 Counted among the unclean birds in Lev. 11: 18 (pl.)
- 42 Balsam
- 43 Note in singing
- 44 "What shall . . . do unto thee?"
- 45 Army officer
- 46 "our lips are our . . ."
- 48 "The waters compassed . . . about, even to the soul!"
- 50 "the . . . ceased her raging"
- 52 Exclamation

## EXPLORING NATURE

(Concluded from page 404)

until quite a general knowledge of natural history will be obtained.

For the artist, as well as for the ardent naturalist, both a sketch book and a camera will offer much pleasure, and serve as an accurate record of many delightful scenes whether they be of landscapes, specimen trees, or wild animals.

The seashore offers much, too, which will interest the young collector with its shells, seaweeds, and specimens of marine life.

Even if one is confined to the limits of one's own garden, there is a variety of insect life which may be studied with absorbing rapture and far-reaching results if one is really interested in natural history.

The habit of studying, the training of the eyes for closer observation, the recording of facts, and the systematic work in classification, all tend to develop many admirable qualities in the individual. A love of nature, an interest in the activities of minute creatures, and a correlation of observations all train the mind and character, giving an analytic turn to the former, and a

wide, sympathetic understanding of the powers which underlie life.

Hand in hand with actual observation will go the desire to read books on the subject. Books of exploration will find their place on the shelves together with the ever-popular works of that great naturalist, Jean Henri Fabre, whose explorations into the intimate lives of insects have thrilled and inspired many a reader. Many gifted scientists in specialized fields have had the ability to popularize their writings to such an extent that even a very young child becomes absorbed and conducts comparable experiments.

Much can be learned from reading, but personal observation is the thing which will first hold the interest of the average child. It is, however, an interest which should be allowed to develop naturally, and as most children, given the opportunity, have an innate desire to collect living specimens, it is not difficult to give them the occasion which will turn their feet country-wards and their minds on the path of science down which they will travel happily through the years.

## THE EDITOR'S PAGE

(Concluded from page 393)

This revelation, as you perhaps all know, was given by the Lord to the Prophet Joseph Smith while he was imprisoned in Liberty Jail, and after he had been sentenced to be shot, on which occasion General Doniphan defied his commanding officer and said that to kill the Prophet and the other leading Mormons would be cold-blooded murder, that his brigade would withdraw, and if these men were executed he would hold the commanding general responsible before an earthly tribunal. The Prophet was subsequently imprisoned in Liberty Jail and this revelation—section one hundred and twenty-one—was given to him while in that jail. I want the young people to make themselves familiar with that revelation, particularly the part that I have asked them to learn by heart, because those are the words of the Lord himself, and they tell how the Priesthood should be exercised only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned—

By kindness, and pure knowledge, which

shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death.

It tells that men who have the Priesthood should not use it for their own aggrandizement, and that should they do so they would lose the spirit of the Lord and would aspire after the things of this world instead of the things of God.

I could go on talking by the hour about this revelation alone. I love the words of it with all my heart, but I think I have said enough this morning.

I pray earnestly to the Lord that this conference may be a decided success and one of the finest we have ever had in the many years since these conferences were first started.

I ask the blessings of the Lord upon the officers and the members of these associations, and I bless them by the authority of the Priesthood of the living God which I hold, even so. Amen.



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and now richer  
in nourishment*

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Air Conditioned in Summer  
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**BETTER THAN THE BEST HOTELS—FOR LESS**

# Your Page and Ours

## LET'S SAY IT CORRECTLY

**W**E'RE glad you missed this corner—and we shall try to make it more helpful than ever.

One phrase that has commonly come into usage among Latter-day Saints and which deserves a rest for all the hard work it has done is the phrase "each and every." Listen to yourselves and hear how many times that stock phrase creeps meaninglessly into your speeches or prayers. It is repetitive and annoying. Preferably you should say "each one" or "every one."

## CORRECTION

**S**UPERINTENDENT of the Y. M. M. A. in the Los Angeles Stake is Mervin L. Saunders, who succeeded John Dalton for the 1940-41 season. Former Superintendent Dalton instead of Superintendent Saunders was cited with stake leaders whose



MERVIN L. SAUNDERS

pictures appear on page 336 of the June *Era* in the article "The Achievements of Another Era Year." The *Era* sincerely regrets the error.

Salem, Virginia.

**W**E missionaries look forward to the *Era* with great anticipation and find that our investigators enjoy it as much as we do. In many cases we are able to get subscriptions from investigators who have read it but a few times.

Shirley Weight.

San Leandro, Calif.

Dear Brother:

**E**NCLOSED please find P. O. M. O. for my year's subscription to the 1941 *Improvement Era*.

I am keenly anticipating the information and instruction the *Era* is going to have for us this year, for it is and is going to be an exceptional year and we shall need that "lamp to our feet" where so much print is rubbish.

Cordially yours,  
Sarah E. Pearson.

Lynn, Mass.

Mr. Heber J. Grant, Editor.  
Dear Sir:

**W**HILE reading your magazine in the Lynn Public Library, I was greatly pleased to note that you carried no liquor or cigarette "ads" and that you were very outspoken about liquor. For that reason I am taking the liberty of sending you an article explaining how the city of Lynn back in the "Gay Nineties," fought the liquor business "tooth and nail," year after year and often succeeded in keeping the saloon out.

Yours respectfully,  
Merton Speed.

## A DIFFERENT STORY

Mother: "Billie, sit down and tell your little sister a story."

Billie: "I can't sit down, mother. I just told daddy a story."

## SUCH CRUST

Into a drug store came a woman with a bottle, which she handed to the proprietor.

"Is that all right to take?" she asked.

The chemist inspected the bottle.

"You didn't buy it here," he said, politely.

"Oh, no. It's a nerve tonic I saw advertised. I felt dubious about it, and thought you'd tell me whether I ought to take it."

The chemist handed the bottle back.

"I don't think," he replied, "there is any necessity for you to take it. There's nothing wrong with your nerve."

## FROM MISSOURI?

Missourians say that their home state stands at the head in raising mules because that is the only safe place to stand.

## ANTIDOTE FOR CARE

One trouble with many of us white folks is that we haven't developed a working philosophy like that of the fat negro cook down in Texas.

She was asked what was the secret of her calmness and freedom from care. Her reply was thorough and complete: "Well, hit's disaway. When I sits, I sits loose. An' when Ah stah'ts to worry, I falls asleep."

## LOOK AT THE LABEL

She: "I'm going to have to get a new maid."

He: "Why, dear?"

She: "She handles China like Japan."

## ALL WANT TO LIVE

Judge: "You are a danger to pedestrians. You will not be permitted to drive a car for two years."

Defendant: "But, your Honor, my living depends on it."

Judge: "So does theirs."

## DO YOU GET IT?

Father (going to football game): "What does 'not transferable' mean on this ticket you bought me?"

Freshman Son: "Why—er—ah—it means that no person will be admitted to the game unless he comes himself."

## NOT HIS FAULT

Mom: "There were three pieces of cake in the pantry and now there's only one. How did that happen?"

Sonny: "Well, it was so dark in there I didn't see the other piece."

## IT CAN'T FAIL

Pat worked at a factory where the staff was encouraged to think of ideas for the smoother running of the business.

One day he was shown into the president's office and announced that he had thought of a way of insuring that no one would be late in the future.

"That sounds good," said the president. "How do you propose to do it?"

"Sure, that's easy, sir," said Pat. "The last man in blows the whistle."

## MENTAL ALTITUDE

Pa: "Well, Son, how are your marks?"

Son: "They're under water."

Pa: "What do you mean, under water?"

Son: "Below 'C' level."



## WHO'S NEXT?

*plenty*

OF HOT WATER  
WITH AN AUTOMATIC

## GAS WATER HEATER

No matter how many calls on the hot water supply, an automatic gas water heater "stays ahead." It gives you all the hot water you want—at any time—for any purpose—at a turn of the tap.

Gas heats new supplies of cold water faster and at less cost than any other automatic method.

Begin—now—to enjoy the unsurpassed convenience and economy of a modern automatic Gas Water Heater.

## GAS FOR THE 4 BIG HOT WATER JOBS

BATHING  
DISHWASHING  
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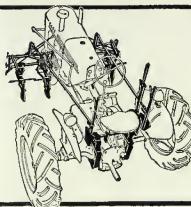
MORE HOT WATER AT LOWER COST

Ask about easy terms

MOUNTAIN FUEL SUPPLY COMPANY

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# New Low-Price Tractor.. with Masterframe



## Brings New Economy in Mounted Implements

### Fits New Future in Beets

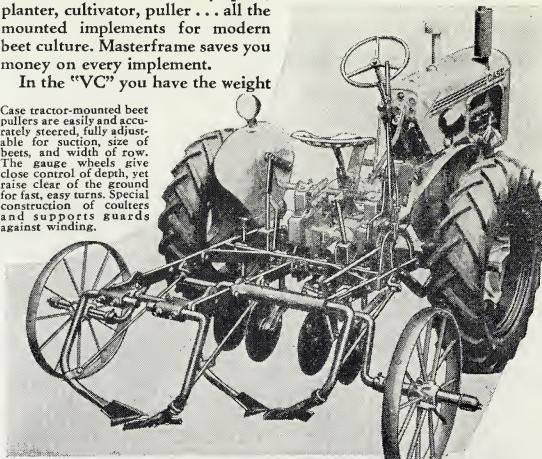
The future in this business is for men who can grow a lot of good beets at a low cost per ton. It calls for fast, nimble-footed power that takes but little time for daily care, loses no time when work is waiting, makes the most of every man-hour. This bigger, better-built 1-2 plow Case "VC" brings you that kind of power at a low price.

With Masterframe and a full set of beet implements it actually costs you less to own than smaller tractors. That's because Masterframe forms the backbone for a whole fleet of beet tools . . . two-way plow, planter, cultivator, puller . . . all the mounted implements for modern beet culture. Masterframe saves you money on every implement.

In the "VC" you have the weight

Case tractor-mounted beat pullers are easily and accurately steered, fully adjustable for suction size of beet crop with each row. The gauge wheels give close control of depth, yet raise clear of the ground for fast easy and efficient connection of coulters and supports guards against winding.

and traction to keep your implements working at full depth, and plenty of engine power to keep them moving along. You have four speeds forward—three field speeds plus a fast fourth gear for hauling and quick moves. You have Fuel-Miser carburetion that keeps the engine on an economy ration at all ordinary loads, yet keeps a rich mixture in reserve for brilliant bursts of power. See the "VC" and Masterframe beat implements now at your Case dealers'. Write for full information. J. I. Case Co., Racine, Wis. or nearest branch.



# CASE

# Westward, Ho!

Westward, toward the setting sun, marched that dauntless band of '47 pioneers . . . leaving behind blazed trails and buffalo skull markers of the plains. Pioneers in other fields have left other blazed trails to follow . . . trails, like life insurance, which lead to security and prosperity as we, too, journey westward toward life's horizon.

**BENEFICIAL LIFE**  
**INSURANCE COMPANY**

Heber J. Grant, Pres.



Salt Lake City, Utah